



*Aedes Christi in
Academia Oxoniensi*

N X c d
At the Hand and Scepter
near St Dunstons Church
in Fleet Street.

Macrocosm
and
Microcosm.

91.
135 O. H. 6. 31.

(Arabs.)

THE
WORKS
OF
GEBER,

The Most Famous
ARABIAN PRINCE
AND
PHILOSOPHER

Faithfully Englished
By R. R. a Lover of Chymistry.

*Ait iste Libellus:
Magnus quidem non sum, sed inest mihi maxima
Virtus.*

L O N D O N,
Printed for N. E. by Thomas James Mathema-
tical Printer to the Kings most Excellent
Majesty, at the Sign of the Printing-press
in Mincing-lane; and are to be sold by Book-
sellers. MDCCLXXVIII.

WEBER'S WORKS.

I. **O**f the Investigation or Search of Perfection Page 1.

II. **O**f the Summe of Perfection, or of the Perfect Magistrery. *The First Book.*
p. 22.

III. **O**f the Sum of Perfection, or of the Perfect Magistrery: *The Second Book*
p. 141.

IV. **O**f the Invention of Verity, or Perfection p. 239.

V. **O**f Furnaces, &c. *With a Recapitulation of the Authors Experiments.*
p. 171.

**Officio proprio sapienter sit studiosus,
Ut fiat Doctus quivis in Arte sua.**

M
THE
TRANSLATOR
TO THE
READER.

M

THe *Eminency* and *Worth* of this *Author* need no *Apology*, his *Works* sufficiently commend Him, who in his *Writings*, as the present *Book* clearly shews, used no *Tautologies*, *Circumlocutions*, or fruitless *Ambages*; but (like a good *Master*, intending to inform, not to perplex the *Minds* of his *Disciples*) so succinctly speaks of all *Things*, as is rarely seen in any other *Author*. The *End*, why he *Writ* in his *Time*, was as himself declares, not only to *Teach* and *Direct* the *Ingenious*, but also to *Detect* and *Enervate* the fallacious *Descriptions* of *Sophisters*, whom he pronounceth *Cursed*; saying, he should be accursed also, did he not discover their *Frauds*. For a like *End* was I incited, by a worthy *Friend* of mine, to this *Translation*; that the *WORKS* of so Ancient and Venerable an *Author* (comprising so many and various most needful *Preparations*) might now at length be published in the *English Tongue*; there being at this very *Day* so many *Persons* publicly exposing their *Chymical Preparations* (as they call them) which, if such as they are presented to be, or but in some competent measure correspondent to the specious *Titles*, with which they are insignized, would rather commend their *Authors*, than need to be commended by them. For *Chymistry* is a true and real *Art*, and (when handled by prudent *Artists*) produceth true and real *Effects*.

The Translator

*But alas! 'tis by Experience found,
Our empty Vessels give the greatest sound.*

And (which is more to be bewailed) Men that have scarcely seen the *First Entrances of Chymistry*, or at most are but *Tyro's* in that most necessary (though much abused) *Science*; account themselves sufficiently accomplished; if *Confident* enough to boast after the *Rate of Masters*; yea, more than good *Masters* in that *Art* dare to do. For every conscientious *Man*, exercised in *Chymistry*, sees *Cause* enough to lay his *Hand* upon his *Mouth*; and yet neglects not to do what *Good* he can, without blowing a *Trumpet*. He that doth otherwise, may very well be suspected: for (according to the usual *Proverb*) *Good Wine needs no Bush*; and every well performed *Work* commends the *Worker* thereof. It is recorded of the famous *Painter Apelles*, that he, having finished any eminent *Piece*, did always expose it to publick *View*, before he durst commend it (as a perfect *Work*) to him for whom he made the same. His *End* in this, as *Histories* amply relate, was that he might, from the *Mouths* of others, hear himself praised, or dispraised; and thence be able (prudently conjecturing by what he heard) to correct and amend his own *Errours*. If *Physicians* of our *Time* did, in imitation of *Apelles*, expose their *Works* for the same *End*, and would upon just and undeniable *Censures*, endeavour to amend their *Errors*; their so frequent *Publications* would be highly commendable; but 'tis otherwise. Yet *Charity* forbids me to impute this to *Avarice*, *Fraud*, or *Ambition* (*Vices* abominable in all *Men*, especially in *Physicians*) but rather to other less injurious *Causes*, as *Ignorance*, and want of certain *Experience*; in amending which, this *Book* may prove very serviceable: because

To the Reader.

cause the *Ignorant* and *Unexpert* may possibly be informed thereby, and thence learn true *Experiences*, by which (if *Industrious*) they will in *Time* be able to *Correct* their own *Errours*, as well as if they had used the *Policy* of *Apelles*. But of *Covetous*, *Deceitful*, and *Ambitious Men*, there is no such *Hope*. Therefore omitting these, I doubt not, but that to every *Man* studious of *Verity*, the present *Work* will be highly acceptable: because herein he will find *Instructions* sufficient to inform his *Judgment*, in preparing *Medicines* truly *Chymical*. For this *Author* (herein excelling others) hath clearly and candidly, though briefly, taught the *Methods* of purifying all *Metals*, *Minerals*, *Salts*, *Allomes*, &c. In which true and perfect *Purification*, the *Vertue* of each *Subject* (its *Vice* and *Impurity* being separated) is rendred ten-fold more efficacious in *Medicinal Use*, than the same *Subject* (without such *Preparation* preceding) could have been; as *Experience* daily proves. But if any *Man* object and say, This *Author* taught these *Purifications* only in *Order* to the great *Stone* of *Philosophers*; to him I thus answer: All *Philosophers* (Ancient and Modern) unanimously affirm, that *Impurity* tends to *Corruption* and *Death*; but *Purity* to *Incorruption* and *Life*. Therefore, if they, to amend imperfect *Metals*, viz. To heal the *Diseases* of them, so strictly enjoyned the *Separation* of *Heterogeneousals*, and *Purification* of *Things Homogenousals*; how much more, every faithful *Physician* ought to labour in purifying the *Subjects* of *Medicine* for the *Humane Body* (more precious than all *Metals*) of which these here specified are no mean *Part*, I leave to the *Judgment* of all: And having premised these, crave the *Readers Patience* in perusal of the following:

When I had perfected this *Translation* of *G E B E R*, my *Purpose* was to have concealed my *Name*; as I did in the *Translation* of *Royal and Practical Chymistry*

The Translator, &c.

stry (which being my first *Essay* in that kind of *Learning*, I must confess were not so well performed, as I intend that *Book* shall be, if a *Second Impression* thereof be made in my *Time*) of *Beguinus his Tyrocinium*, of *Helvetius his Golden Calf*, all made publick some years since; together with that of the *Triumphant Chariot of Antimony*, with *Kirkringius his Notes* thereon (though not the small *Piece* of *Synesius* to it annexed) lately published: but finding some too ready, as the saying is, to thrust their *Sickle* into another *Mans Harvest*, I am now at length enforced here to subjoyn my *Name*; being resolved henceforth so to do, whensoever any other of the *Works* (through the favour of *God*) by me translated, shall come to be exposed to publick *View*. For, besides the large *Volume* of the *Works* of *Ramund Lully*, now ready for the *Press* (not to mention other *Pieces* on various *Subjects*, of which I have translated many for private *Persons*) I have *Englised* the greatest *Part* of the *Works* of *Paracelsus*; having compleated two of his three *Volumes*, and about half the *Third*: which I intend to finish (if *GOD* permit) as *Time*, *Opportunity*, or *Encouragement* shall be offered. *Reader*, I could here mention more; but considering that no *Man* hath any thing that he hath not received; and timely remembring that *Poetical Admonition*,

— Nullum decet esse superbum;
Qui sic inflatur, deserit omne Bonum:

I here conclude, subscribing my self (as I always desire to be) your real Friend

May 3d. 1678, From my
House at the Star in
New-market in Wap-
ping, near the Dock.

Richard Russell.



MB

The Contents.

I.

Of the Investigation or Search of Perfection.

O*F Things perfecting and corrupting Metallick Bodies* Chap. 1. Page 3.
Of the Stone of Philosophers, &c. 2. 5.
Of Things helping Preparation, and of their Cleansing 3. 6.

Of Preparing and Meliorating Bodies, in General 4. 9.

Of the Preparation of Tin in Special 5. 21.

Of the Preparation of Saturn or Lead 6. 14.

Of the Preparation of Copper 7. 25.

Of the Preparation of Iron 8. 16.

Of the Preparation of Gold 9. 17.

Of the Preparation of Silver 10. 17.

Of the Properties of the greater Elixir 11. 18.

The Conclusion of this Book 20.

The Contents.

I.

*Of the Sum of Perfection, Or of the
Perfect Magistrery. The First Book.*

*The Preface, dividing this Book into Four
Parts. p. 22.*

Part 1.

Of the Division of Impediments 1. 25.

*Of the Impediments of this Work, from the part
of the Body of the Artificer 2. 26.*

*Of Impediments from the Part of the Artists Soul,
3. 27.*

*Of External Impediments, hindering the Work
of this Art 4. 29.*

*The Conclusion of the First Part, containing the
Qualifications of the Artificer 5. 30.*

Part 2.

*Of the true Reasons of Men simply denying Art
1. 34.*

*That it is not possible, &c. that Art can imi-
tate Nature is all Differencies of Properties
of Actions 2. 39.*

*A Confutation of the Reasons of Men simply de-
nying Art 3. 42.*

*Divers Opinions of those who suppose the Art to
be 4. 49.*

*Of the Reasons of Men denying the Art supposed in
Sulphur 5. 51.*

Of

The Contents.

<i>Of the Reasons of Men denying the Art supposed in Arsnick</i>	6. 53.
<i>Of the Reasons of Men denying the Art supposed in Argentvive, &c.</i>	7. 54.
<i>Of the Reasons of Men denying the Art supposed in Spirits to be fixed with Bodies, &c.</i>	8. 55.
<i>Of the Reasons of Men denying the Art supposed in White Lead or Tin, &c.</i>	9. 57.
<i>Of the Reasons of Men denying the Art supposed in Black Lead, or Saturn</i>	10. 59.
<i>Of the Reasons of Men denying the Art supposed in the Mixtion of hard Bodies, &c.</i>	11. 60.
<i>Of the Reasons of Men denying the Art supposed in the Mixtion of hard Bodies, &c.</i>	12. 61.
<i>Of the Reasons of Men denying the Art supposed in Extraction of the Soul,</i>	13. 62.
<i>Of the Reasons of Men denying the Art supposed in Glass and Gems, &c.</i>	14. 62.
<i>Of the Reasons of Men denying the Art supposed in Middle Minerals, Vegetables, &c.</i>	15. 63.

Part. 3.

O <i>F the Natural Principles of Metallick Bodies, according to the Opinions, &c.</i>	1. 65.
<i>Of the Natural Principles of Metals, according to the Opinion of Modern Philosophers, &c.</i>	2. 66.
<i>The Division of what are to be spoken of Sulphur, Arsnick, and Argentvive, &c.</i>	3. 69.
<i>Of Sulphur</i>	4. 70.
<i>Of Arsnick</i>	5. 72.
<i>Of Argentvive, or Mercury</i>	6. 73.
<i>Of the Effects of the Principles of Nature, which are</i>	

The Contents.

<i>are Metallick Bodies</i>	7. 74.
<i>Of Sol, or Gold</i>	8. 75.
<i>Of Luna or Silver</i>	9. 77.
<i>Of Saturn, or Lead</i>	10. 78.
<i>Of Jupiter, or Tin</i>	11. 79.
<i>Of Venus, or Copper</i>	12. 80.
<i>Of Mars, or Iron</i>	13. 81.

Part. 4.

O <i>F the Division of Things to be spoken, with an Insinuation of Perfection, &c.</i>	1. 83.
<i>Of Sublimation, why invented</i>	2. 86.
<i>What Sublimation is, and of the Degrees of Fire, &c.</i>	3. 88.
<i>Of the Feces of Metallick Bodies to be added to Spirits in their Sublimation, &c.</i>	4. 91.
<i>Of Covering the Fire in Sublimation,</i>	5. 93.
<i>Of Errors about the Quantity of Feces, and the Disposition of the Furnace, &c.</i>	6. 95.
<i>Of what Matter and Form the Sublimatory is to be made</i>	7. 99.
<i>Of Sublimation of Mercury, or Argentv.</i>	8. 102.
<i>Of Sublimation of Marchasite</i>	9. 105.
<i>Of the Vessel for subliming Marchasite</i>	10. 106.
<i>Of Sublimation of Magnesia and Tut.</i>	11. 110.
<i>Of Descension, and the way of purifying by Pastils</i>	12. 112.
<i>Of Distillation, its Causes & Kinds, &c.</i>	13. 114.
<i>Of Calcination of Bodies and Spirits : its Causes, &c.</i>	14. 120.
<i>Of Solution and its Cause</i>	15. 126.
<i>Of Coagulation and its Causes : divers wayes of</i>	

The Contents.

Of Coagulating Mercury, &c.	16. 129.
Of Fixation, and its Cause, &c.	17. 136.
Of Ceration, and its Cause	18. 139.

III.

Of the Sum of Perfection, or of the Perfect Magistery. The Second Book.

The Preface dividing the Book into Three Parts.

P. 141.

Part 1.

T hat the Knowledge of Perfection of this Art depends on the Knowledge of the Nature of Spirits, and Bodies, &c.	1. 142.
Of the Nature of Sulphur and Arsnick	2. 143.
Of the Nature of Mercury, or Argentv.	3. 145.
Of the Nature of Marchasite, &c.	4. 148.
Of the Nature of Sol, or Gold	5. 150.
Of the Nature of Luna, or Silver	6. 153.
Of the Nature of Mars or Iron. Also of the Effects of Sulphur and Mercury, &c.	7. 154.
Of the Nature of Venus or Copper	8. 157.
Of the Nature of Jupiter, or Tin	9. 162.
Of the Nature of Saturn, or Lead	10. 166.

Part 2.

T hat of every imperfect Body, and also of Agentvive, the Medicine must necessarily be two-fold, viz. one for the White, the other for the Red	1. 171.
---	---------

That

The Contents.

<i>That every of the Imperfect Bodies ought to have its peculiar Preparation</i>	2. 174.
<i>That the Defect of Imperfect Metals ought to be supplied by Medicine, but their Superfluity removed by Preparation</i>	3. 176.
<i>Of the Preparation of Saturn and Jupiter</i>	4. 179.
<i>Of the Preparation of Venus</i>	5. 183.
<i>Of the Preparation of Mars</i>	6. 184.
<i>Of the Mundification or Cleansing of Argent-vive</i>	7. 186.
<i>That five different Properties of Perfection necessarily constitute a most perfect Medicine, &c.</i>	8. 187.
<i>Of Preparations to be adhibited to the Medicine, that it may acquire the due Differencies of Properties</i>	9. 189.
<i>Of the differences of Medicines, &c.</i>	10. 191.
<i>Of the Medicine of the First Order dealbating Venus</i>	11. 193.
<i>Of Medicines dealbating Mars</i>	12. 197.
<i>Of Medicines citrinating (or colouring) Luna</i>	13. 198.
<i>Of the difference of the Properties of Medicines of the Second Order</i>	14. 202.
<i>Of a Medicine Lunar and Solar, for imperfect Bodies</i>	15. 204.
<i>Of the Medicine coagulating Argentv.</i>	16. 207.
<i>How Ingress is procured in Medicines by Artifice</i>	17. 209.
<i>Of Medicines of the Third Order in General</i>	18. 210.
<i>Of the Lunar Medicine of the Third Ord.</i>	19. 212.
Of	

The Contents.

Of the Solar Medicine of the Third Ord. 20. 213

Part 3.

T He Division of <i>what follows</i>	1. 216.
Of Cineritium, <i>why some Bodies abide in it, others not</i>	2. 217.
Of the Tryal of the Cineritium (or Cupel), <i>how it is to be compounded and used</i>	3. 220.
Of Cement, <i>why some Bodies sustain it more, and others less</i>	4. 222.
Of the Examen of Cement, <i>how it is to be compounded and exercised</i>	5. 224.
Of Ignition	6. 226.
Of Fusion, or Melting.	7. 227.
Of the Exposition of Bodies over the Vapours of <i>Achte</i> Things	8. 229.
Of the Extinction of Bodies <i>Fire-hot</i>	9. 231.
Of the Admixtion of <i>Burning</i> Sulphur	10. 232.
Of Calcination and Reduction	11. 234.
Of the easie Susception of Argentvive	12. 235.
A Recapitulation of the whole Art	13. 235.
What Order the Author hath observed in treating of the <i>aforesaid</i>	14. 237.

I V.

Of the Invention of Verity, or Perfection.

O F the six Properties of Things from which the Medicine is extracted	1. 239.
Of the seven Properties of the Medicine	2. 241.
Of the Division of the Book into four Particles	3. 243.
The	

The Contents.

The First Particle.

Of the Preparation of Middle Minerals 4. 245.

The Second Particle.

Of the Mundification, or Cleansing of Spirits

5. 249.

Of the Preparation of Sulphur 6. 250.

Of the Preparation of Arsnick 7. 251.

Of the Preparation of Argentvive 8. 252.

Of the Preparation of Marchante 9. } 253.

Of the Preparation of Tutia, &c. 10. }

The Third Particle.

How Bodies ought to be prepared 11. 254.

Of the Preparation of Saturn 12. }

Of the Preparation of Jupiter 13. } 255.

Of the Preparation of Mars 14. }

Of the Preparation of Venus 15. } 258.

The Fourth Particle.

Of Medicines 16. 260.

Of White Medicines for Jupiter, &c. 17. 261.

Of Solar Medicines for Jupiter, &c. 18. 263.

Of White Medicines for Venus, &c. 19. 264.

Of Red Medicines for Venus and Mars 20. 265.

Of a Medicine of the Third Order, for the White

21. 266.

Of a Solar Medicine of the Third Order 22. 268.

Of Solutive Waters, and Incerative Oyls 23. 269.

The Contents.

V.

Of *Furnaces, &c.* with a *Recapitulation* of the *Authors Experiments.*

The *Preface*, dividing the *Book* into Three *Parts*,

Part. 1.

P. 271.

Of the <i>Calcinatory Furnace</i>	1. 273
Of the <i>Sublimatory Furnace</i>	2. 274.
Of the <i>Distillatory Furnace</i>	3. } 275.
Of the <i>Descenitory</i>	4. }
Of the <i>Melting Furnace</i>	5. } 276.
Of the <i>Dissolving Furnace</i>	6. }
Of the <i>Fixatory Furnace, or Athanor</i>	7. 277.

Part. 2.

Of the <i>Preparation of Middle Mineral Spirits</i>	8. 278.
Of the <i>Calcination of Jupit. and Saturn</i>	9. 279.
Of the <i>Calcination of Venus and Mars</i>	10. }
Of the <i>Calcination of Middle Minerals</i>	11. } 280.
Of the <i>Ablutions of Calxes, &c.</i>	12. }
Of the <i>Inceration of Calxes, &c.</i>	13. } 281.
Of the <i>Reduction of Calxes</i>	14. 282.
Of the <i>Solutions of Bodies prepared, &c.</i>	15. 283.

Part 3.

Of the <i>Way of Perfecting, according to the Third Order</i>	16. 286.
Of the <i>Regimen of Jupiter and Saturn</i>	17. 288.
Of	

The Contents.

<i>Of the Regimen of Venus and Saturn</i>	18.	289.
<i>Of the Regimen of Mars</i>	19.	} 290.
<i>Of the Regimen of Luna</i>	20.	
<i>Of the Regimen of Mercury</i>	21.	291.
<i>Of the Ferment of Luna for the White</i>	22.	292.
<i>Of the Ferment of Sol for the Red</i>	23.	} 293.
<i>Of Ferment of Ferment upon Mercury</i>	24.	
<i>A Recapitulation of the Experiments of the Author</i>	25.	295.
<i>Of Mercurial Sports</i>	26.	299.
<i>Of the Citrination or Colouring of Luna</i>	27.	300.

GEBER,

(1)

G E B E R ;

*The most Experienced Arabian
Prince and Philosopher,*

O F T H E

Investigation or Search

O F

P E R F E C T I O N .

The P R E F A C E of the A U -
T H O R , Shewing the Reasons
why he writ this B O O K .

WE with continued and frequent
diligence of Labour, and great
Study equivalent, not without most pro-
found and serious thoughts, &c. expose
publickly to your view, the Investigation
of this most noble Science, that the sub-
sequent Volumns may the better and more
clearly be understood by you ; and that
being understood, searched into, and
found, they may the more easily and rea-
B dily

dily be brought to effect. And because, to find out the Reason of Art, is another thing, than to attempt and prove the subtilties and intrigues of these things; until by operating, searching, and experiencing, the intended compleatment be attained: therefore, whatsoever we found out by things declared (I mean, of things perfecting Art) we have here written according to the intention of our Mind. Yet, let no man think that we composed this Investigation before our Book, which is Intituled, The Sum of the Perfection of the Magistery; in which, whatsoever we saw and handled, we have compleatly described, according to the Order of Science, with Experience and certain Knowledg, which we acquired by our Scrutiny, exercised about the Effects of Natural and Mineral Things, and the diverse Transmutations apparent in the Work. And we have explained our Science before composed, with this Comment of Investigation, which we purposely writ for that end: therefore, by right, this must precede that, seeing by this Book I am to make Enquiry about the Thing Perfecting.

C H A P.

C H A P. I.

*Of Things Perfecting and Corrupting
Metallick Bodies.*

T Herefore, seeing this Science treats of the *Imperfect Bodies* of *Minerals*, and teacheth how to perfect them; we in the first place consider two Things, viz. *Imperfection* and *Perfection*. About these two our Intention is occupied, and of them we purpose to treat. We compose this *Book* of *Things perfecting* and *corrupting* (according as we have found by experience) because *Contraries* set near each other, are the more manifest.

The *Thing* which perfects in *Minerals*, is the substance of *Argentvive* and *Sulphur* proportionably commixt, by long and temperate decoction in the Bowels of clean, inspissate, and fixed *Earth* (with conservation of its *Radical Humidity* not corrupting) and brought to a solid fusible Substance, with due Ignition, and rendred Malleable. By the *Definition* of this *Nature* perfecting, we may more easily come to the Knowledge of the *Thing* corrupting. And this is that which is to be understood in a contrary Sense, viz. the pure substance of

Sulphur and *Argentvive*, without due Proportion commixed, or not sufficiently decocted in the Bowels of unclean, not rightly inspissate nor fixed *Earth*, having a Combustible and Corrupting *Humidity*, and being of a rare and porous Substance; or having Fusion without due Ignition, or no Fusion, and not sufficiently Malleable.

The first Definition I find intruded in these two Bodies, *viz.* in *Sol* and *Luna*, according to the Perfection of each: but the second in these four, *viz.* *Tin*, *Lead*, *Copper* and *Iron*, according to the Imperfection of each. And because these Imperfect Bodies are not reducible to *Sanity* and *Perfection*, unless the contrary be operated in them; that is, the Manifest be made Occult, and the Occult be made Manifest: which Operation, or Contrariation, is made by Preparation, therefore they must be prepared, Superfluities in them removed, and what is wanting supplied; and so the known Perfection inserted in them. But Perfect Bodies need not this preparation; yet they need such Preparation, as that, by which their Parts may be more Subtiliated, and they reduced from their *Corporality* to a fixed *Spirituality*. The intention of which is, of them to make a Spiritual fixed Body, that is, much more attenuated and subtiliated than it was before. Of all these Preparations (according to our *Investigation*) we shall sufficiently treat in their proper Place in this Book.

What

What shall be (as is hereafter mentioned) sufficiently prepared, will be fit to make the *White* or great *Red Elixir* with.

C H A P. II.

Of the Stone of Philosophers, that it is one only, for the White, and for the Red, and from what Things it is extracted. And of the Possibility and Way of Perfection.

WE find Modern Artists to describe to us one only *Stone*, both for the *White* and for the *Red*; which we grant to be true: for in every *Elixir*, that is prepared, *White* or *Red*, there is no other Thing than *Argentvive* and *Sulphur*, of which, one cannot act, nor be, without the other: Therefore it is called, by *Philosophers*, one *Stone*, although it is extracted from many Bodies or Things. For it would be a foolish and vain thing to think to extract the same from a Thing, in which it is not, as some infatuated Men have conceited; for it never was the Intention of *Philosophers*: yet they speak many things by similitude. And because all *Metallick* Bodies are compounded of *Argentvive* and *Sulphur*, pure or impure, by accident,

and not innate in their first Nature; therefore, by convenient *Preparation*, 'tis possible to take away such Impurity. For the *Expoliation* of *Accidents* is not impossible: therefore, the end of *Preparation* is, to take away *Superfluity*, and supply the *Deficiency* in Perfect Bodies. But *Preparation* is diversified according to the *Diversity* of things indigent. For experience hath taught us diverse ways of acting, viz. *Calcination*, *Sublimation*, *Descension*, *Solution*, *Distillation*, *Coagulation*, *Fixation* and *Inceration*: All which we sufficiently declare in the *Sum of the Perfection of the Magistery*. For these are Works helpful in *Preparation*.

C H A P. III.

Of Things helping the Preparation, and of their Cleansing.

THings helping Preparation, are these, viz. all kinds of *Salt*, *Alloms*, *Atraments*; also *Glass*, *Borax*, and what are of this *Nature*, and most sharp *Vinegar* and *Fire*.

Cleansing of Common Salt.

Common Salt is cleansed thus: First burn it, and cast it combust into hot *Water* to be dissolved; filter the *Solution*, which congeal by

by gentle Fire. Calcine the Congelate for a Day and Night in Moderate Fire, and keep it for use.

Cleansing of Salt-Alkali.

Salt-Alkali is so cleansed as *Common-Salt*, and it is *Sagimen Vitri*. First it is ground, and then the whole dissolved in *Common Water* hot: afterward Filtred, Congealed, and Calcined with moderate Fire.

Cleansing of Salt-Gem.

First it is ground, and then proceeded with as with *Common-Salt*.

Cleansing of Salarmoniac.

Grind it first with the Preparation of *Common-Salt* cleansed; then let it be sublimed in an high *Body* and *Head*, until it all ascend pure. Afterward dissolve it upon a *Porphyry* in the open *Air*, if you would of it make *Water*; or keep the *Sublimate* sufficiently pure.

Cleansing of other Salts.

There are divers other kinds of *Salt* found, which are Prepared and Cleansed, as above is said.

Cleansing of Alloms.

First of *Roch-Allom*: Many Things may be Prepared by it, without its Cleansing; yet it may be Cleansed thus: Put it in an *Alem-*

beck, and extract its whole *Humidity*, which is of great avail in this *Art*. The *Feces* remaining in the Bottom, may be dissolved upon a *Porphiry-Stone*, in some Humid Place, or in *Water*, which may be thence extracted, and so reserved clean.

Cleansing of Famenous Alloms.

Famenous Allom is Prepared as the former: but in this *Art* it is of greater vertue. There are found yet many other *Alloms*, all which are Prepared and Cleansed as above is said.

Cleansing of Atraments.

First of Black *Atrament*, which is thus Cleansed: First, It must be dissolved in clean *Vinegar*, afterward Distilled and Coagulated. Or let it be first Distilled by *Alembeck*, and all its *Humidity* extracted. The *Feces* Calci-
ned in this Distillation, must be resolved upon a *Porphiry*, or dissolved in their own *Water*, and then Coagulated. Or that *Water* (if the Artist so wills) reserved,

Cleansing of Copperas.

Copperas or *Vitriol*, is Cleansed as Black *Atrament*; yet Black *Atrament* hath greater *Earthiness* than the Green. There are divers *Atraments*, and they are found of divers *Colour*, which are all Cleansed as the aforesaid.

Of Glass and Boraces.

Glass and Boraces, if made in a due manner, need not Preparation.

The Cleansing of most sharp Vinegars.

Vinegars, of what kind soever, acute and harsh, are Cleansed by Subtiliation; and their Virtue, or Effect, is Meliorated by Distillation. Of the Cleansing and Purifying of all the aforesaid, we have now sufficiently spoken: with which the Imperfect Bodies may be Prepared, Purified, Meliorated, and Subtiliated, by *Fire* always duly Mediating.

C H A P. IV.

Of Preparation and Melioration of Bodies in General.

THEY are Prepared and Depurated by the aforesaid, according to the Intention of *Fire* in this manner: These imperfect Bodies have superfluous *Humidities*, and a combustible *Sulphureity*, with *Blackness* generated in them, and corrupting them: also they have in them an Unclean, Feculent, Combustible, and very Gross *Earthiness*, impeding *Ingress* and *Fusion*. These, and such as these, are superfluous in the aforesaid Bodies, which are found

found to be in them, by our *Experience*, and certain and ingenious *Investigation*. And because these *Superfluities* have access to these *Bodies* accidentally, and not radically; and the *Supoliation* of *Accidentals* is possible; therefore it behoves us, with *Artificial Fire*, by the aforesaid cleansed Things, to remove all Superfluous *Accidents*, the only Radical Substance of *Argentvive* and *Sulphur* remaining. This is the intire *Preparation*, and perfect *Depuration* of Imperfect *Bodies*. The *Melioration*, *Purification* and *Subtiliation* of these (the pure Substance remaining) are effected many ways, according as the *Elixir* requires.

Therefore, the way of Preparing and Purifying in General, is this: First, With *Fire* proportional, the whole Superfluous and Corrupt *Humidity* in their Essence must be elevated; also their subtil and burning Superfluity removed: and this by *Calcination*. Afterward, the whole Corrupt Substance of their Superfluous burning *Humidity* and *Blackness* remaining in their *Calx*, must be corroded with those aforesaid Cleansed, Corrosive, Acute, or Harsh Things, until the *Calx* be White or Red (or coloured according to the Nature and Property of the *Body*) and clean and pure from all Superfluity or Corruption. These *Calxes* must be Cleansed with these *Corrosives*, by Grinding, Imbibing and Washing. Afterward, the whole unclean *Earthiness*,

ness, and Combustible and Gross *Feculency* must be taken away, and deposited with the aforesaid Cleaned or Pure Things, not having *Metallick Fusion*; they being commixed, and well ground together with the aforesaid *Calx*, depurated in the aforesaid manner. For these, in the *Fusion* or *Reduction* of the *Calx*, will retain with themselves the aforesaid Gross and Unclean *Earthiness*, the *Body* remaining pure, Cleaned from all Corrupting Superfluity; and this by *Descending*.

The way of *Meliorating* and *Subtiliating* the pure Substance of these, is in General this: First, this Purged and Reduced *Body* is again Calcined with *Fire*; and this by the *Mundative* helps aforesaid: and then, with such of these as are *Solutive* it must be dissolved. For this *Water* is our *Stone*, and *Argentvive* of *Argentvive*, and *Sulphur* of *Sulphur*, abstracted from the *Spiritual Body*, and Subtiliated or Attenuated; which may be Meliorated by comforting the *Elemental Virtues* in it, with other prepared Things, that are of the kind of its own Kind; and by augmenting the *Colour*, *Fixion*, *Weight*, *Purity*, *Fusion*, and all other Things which appertain to a perfect *Elixir*. And this is the way (by us only found out) of the *Preparation*, *Depuration*, *Subtiliation* and *Melioration* of *Mineral Bodies* in General. Now we pass to the Special or Particular Preparation of every Imperfect *Body*, with all its Methods, as also of the Perfect *Mineral Bodies*. And first of *Jupiter*. CHAP.

C H A P. V.

Of the Preparation of Tin in Special.

J*upiter* is manifoldly prepared, yet best in this manner: Put it in an apt Vessel in a *Furnace* of *Calcination*, and under it make Fire sufficient for good Fusion of the *Body*; stirring the Liquefied *Body* with an Iron Spatula full of holes, and drawing off the *Scum* that riseth, and again stirring the *Body*, in that heat of Fire equally induring, until on the Superficies be gathered together a good quantity of that *Scum* or *Powder*; which take off, and again continue stirring until the whole *Body* be reduced to *Powder*. This *Powder* sift, and replace it again in the *Furnace*, adding *Fire*, not exceeding the *Fire* of its Fusion, and stir it often. Keep it in this *Fire* of *Calcination* for a day Natural, or thereabouts, until its whole Accidental and Superfluous *Humidity* be abolished, with its Combustible and Corrupting *Sulphur*. For the *Fire* elevates and consumes every Fugitive and inflammable Substance: then often well wash it with the aforesaid, *viz.* with *Common-Salt* Cleansed, and *Allom*, and with Purified and Harsh *Vinegar*, and dry it at the *Sun*, or in the *Air*; and then again Grind, and Wash, and Dry: and

and do this time after time, until by the acuity of the *Salts*, *Alloms*, and *Vinegar*, its whole *Humidity*, *Blackness*, and *Uncleanness*, shall be consumed, corroded and done away. This being done, add *Glass* beaten to *Powder*, to these aforefaid, and when you shall have impasted the whole together, then with sufficient *Fire* make it flow in a *Crucible* with an hole in its bottom, set within another, and the pure and clean *Body* will descend, the whole earthly and feculent Substance remaining above with the *Glass*, and *Salts*, or *Alloms*; for in that *Body* descended and reduced, is an equal and perfect *Proportion* of clean *Argent vive* and white *Sulphur* not burning; because *Fire* and the *Corrosives* have divided the whole *Humidity*, and fugitive, and inflammable, and corrupting *Substance* and *Blackness*; and through that *Discensory*, by the pasting with *Salts*, *Alloms*, and *Glass*, the whole feculent earthy Substance is separated, the pure Substance with its *Proportion* remaining.

Afterward calcine this pure reduced *Body* again, with pure and clean *Salarmoniac*, until it be in weight equal, or thereabout. When it shall be well and perfectly calcined, then grind the whole well and long upon a *Perphiry-stone*, and place it in the open *Air*, in a cold and humid place; or in *Glass Vessels*, in a *Furnace* of *Solution*, or in *Horse-dung*, until the whole be dissolved; augmenting the *Salt* if need be. This *Water* we ought to honour, for it is what
we

We seek for the *White*. These may suffice to be spoken of the *Preparation of Tin*.

C H A P. V I.

Of the Preparation of Saturn.

Lead is thus prepared, Set it in a like *Furnace of Calcination*, stirring it, while in flux, as you did the *Tin*, until it be converted to a most fine *Powder*: Sift this, and again set it in the *Fire of its Calcination*, as aforesaid, until its *Fugitive and Inflamable Substance* be abolished. Afterwards take out your red *Calx*, which imbibe and grind often, with *Common Salt* cleansed, and *Atrament* purified, and very harsh *Vinegar*. For the *Red* you must use these, as you did for the *White*, with *Common Salt*, *Famous Allom*, and *Vinegar*: Also as of *Tin* is said, your Matter must be often imbibed, dried, and ground, until by benefit of the aforesaid, this said uncleanness be totally removed: then mix *Glass* with these aforesaid, and as you did with the *Tin* cause the pure *Body* to descend, that descending it may be reduced. Again, *Calcine* it with pure *Salarmoniac* (as of *Jupiter* is said) and most subtilly grind and dissolve it by the way aforesaid. For that is the *Water of Argentive* and *Sulphur* proportionally made, which we use in *Composition of the Red Elixir*.

lixir. These of the the Preparation of Saturn, may suffice.

C H A P. V I I.

Of the Preparation of Venus.

Venus or Copper, is this way prepared: Make a *Lay* of Common Salt well cleansed in a *Crucible*, and upon that put a piece of *Copper Plate*, and over that a *Lay* of Salt, and then more of the *Plate*; and so continually, until the *Vessel* be full: which being covered and firmly luted, place in a *Furnace* of *Calcination*, for one day *Natural*; then take it out and separate and scrape off what shall be *Calcined*; and again *Calcine* the *Plates* with *New Salt*, as before, repeating the *Calcination* so often, as until all the *Plates* shall be consumed, and corroded by the benefit of the *Salt* and *Fire*: for the *Salt* corrodes the superfluous *Humidity* and *Combustible Sulphureity*, and the *Fire* elevates the *Fugitive* and *Inflamable Substance* with due *Proportion*. Grind this calcined matter to almost subtile *Powder*, and wash it with *Vinegar*; until the *Water* come from it free from *Blackness*. Another time imbibe it with new *Salt* and *Vinegar*, and Grind, and after *Contrition* (or *Grinding*) put it in a *Calcining Furnace*, in an open *Vessel*, and let it stand there

there three days Natural ; then take it out and Grind it very well and subtilly , and well and long wash it with *Vinegar* , until it shall be cleansed and purged from all *Uncleanness*. This being done, dry it well in the *Sun*, then add to it half its weight of *Salarmoniac*, well and long Grinding, until it be an *impulvable Substance*. Then expose it to the open *Air* , or set it in *Horse-dung* to be dissolved , until whatsoever is there subtil shall be dissolved ; anew adding clean *Salarmoniac* , if need shall be, until the whole be made *Water*. Honour this *Water*, which we name the *Water of fixed Sulphur* , with which the *Elixir* is tinged to *Infinity*. These of the *Preparation Of Venus*.

CHAP. VIII.

Of the Preparation of Mars.

M*Ars* or *Iron*, is best prepared thus: Let it be Calcined as *Venus* , with *Common Salt* cleansed, and let it be washed with pure *Vinegar* ; being washed, dry it in the *Sun*, and when dried, grind and imbibe it with new *Salt* and *Vinegar* , and then put it in the same *Furnace*, as of *Venus* is said , for three days. Honour this *Solution* , viz. The *Water of fixed Sulphur*, wonderfully augmenting the *Colour* of the *Elixir*. These may suffice to be spoken of the *Preparation of Imperfect Bodies*, CHAP.

C H A P. IX.

Of the Preparation of Sol.

PERFECT *Bodies* need not *Preparation*, in relation to their further *Perfection*, being perfect ; but that they may be more subtiliated, and attenuated, we adhibit this *Preparation* to them :

R^x *Sol* or *Gold* beaten into thin *Plates*, and with them and *Common Salt* very well prepared, make Lay upon Lay in a *Vessel* of *Calcination*, which set into a *Furnace* and Calcine well for three days, until the whole be subtilly Calcined ; then take it out, grind it well, wash it with *Vinegar*, and dry it in the *Sun*, afterward grind well with half its weight of cleansed *Salarmoniac* ; then set it to be dissolved, until the whole (by the benefit of *Common Salt* and *Armoniac*) be dissolved into a most clear *Water* ; this is the precious *Ferment* for the *Red Elixir*, and the true *Body* made *Spiritual*.

C H A P. X.

Of the Preparation of Luna.

Luna or *Silver*, is subtiliated and attenuated and reduced to *Spirituality*, in manner as
 C above

above is said of *Sol.* Therefore in all and every part of the *Work*, do the same in its *Subtiliation*, as you did with the *Gold*. And this *Water* of *Luna* dissolved, is the *Ferment* for the *White Elixir*, made *Spiritual*.

C H A P. X I.

Of the Properties of the Greater Elixir.

WE have now sufficiently determinated the *Preparation* and *Subtiliation* of perfect *Bodies*, that every Discreet *Operator* may be enabled to attain his *Intention*. Therefore let him attend to the *Properties* and *Ways* of *Action* of the *Composition* of the *Greater Elixir*: For we endeavour to make one *Substance*, yet compounded and composed of many; so permanently fixed, that being put upon the *Fire*, the *Fire* cannot injure; and that it may be mixed with *Metals* in *Flux*, and flow with them, and enter with that which in them is of an ingreſſible *Substance*, and be permixed with that, which in them is of a permixable *Substance*; and be consolidated with that, which in them is of a consolidate *Substance*; and be fixed with that, which in them is of a fixable *Substance*; and not be burned by those *Things* which burn not *Gold* and *Silver*; and take away *Consolidations* and *Weights* with due *Ignition*.

Yet you must not think all this can be effected

ed by *Preparation* at once, in a very short *Time*, as a few *Dayes* and *Hours*; but in respect of other *Modern Physicians*, and also in respect of the *Operation* of *Nature*, the *Verity* of the *Work* is sooner terminated this way. Whence the *Philosopher* saith, *It is a Medicine requiring a long space of time*. Wherefore I tell you, you must patiently sustain *Labour*, because the work will be long; and indeed *Festination* is from the *Devils* part: Therefore let him that hath not *Patience* desist from the *Work*, for credulity will hinder him making overmuch haste. And every *Natural Action* hath its determinate *Measure* and *Time*, in which it is terminated, viz. in a greater or lesser space. For this *Work* Three *Things* are necessary, namely, *Patience*, *Length of Time*, and *Aptness of Instruments*; of which we speak to the *Artificer*, in the *Sum of the Perfection of our Magistery*, in divers *Chapters*; wherein he may find them, if he be sufficiently skilled in our *Works*. In which, by manifest and open *Proof* we conclude, that our *Stone* is no other than a *Fœtent* (or fruitful) *Spirit* and *Living Water*, which we have named *Dry Water*, by Natural Proportion cleansed, and united with such *Union*, that they can never be absent each from other. To which two must also be added a third, for abbreviating the *Work*; that is a perfect *Body* attenuated.

The Epilogue and Conclusion of the Work.

THEREFORE from the above premised, the *Things* are manifest in which the *Verity* of the *Work* is nigh ; and we have considered *Things* perfecting this *Work*, by our true *Investigation*, with certain *Experience*, whereby we are assured, That all the *Words* are true, which are now (by us only) written in our *Volumns*, according as we found by *Experiment* and *Reason*, related in the same : But those *Things* which by our *Experience* we have operated, seen with our *Eyes*, and handled with our *Hands*, We have writ in the *Sum* of the *Perfection* of *Our Magistery*. Therefore, let the *Sapient Artificer* studiously peruse *Our Books*, collecting *Our dispersed Intention*, which We have described in divers places, that We might not expose it to Malignant and Ignorant *Men* ; and let him prove his *Collection* even unto *Knowledge*, Studying and Experimenting with the *Instance of Ingenious Labour*, till he come to an intire Understanding of the whole. Let the *Artificer* exercise himself ; and find out this now (in great *Love*) proposed *Way of Investigation*, by *Our Consideration* ; and also acquire a plenary *Knowledge* of the *Verity* of the perfecting and corrupting *Matter* and *Form*. For We in *Our Investigation*, have considered
the

the *Matter* and *Form* of Perfect *Bodies* (from the *Radix* of their *Commixtion*, unto their *Compleatment*) to be pure without any super-
 venient *Corruption*. We have also, in a con-
 trary *Sense*, considered the *Substance* of *Bodies*
 imperfect and perfect, to be one every where,
Viz. Argent vive and *Sulphur*; which are pure
 and clean before their *Commixtion*: And by
 this *Consideration*, through Our own *Exercise*,
 We found the *Corruption* of imperfect *Bodies*,
 accidentally to have access; and that this gave
 a new and corrupted *Form*: For when We
 have seen imperfect *Bodies* by Our *Experience*
 and *Ingenuity*, prepared and cleansed from all
 superfluous *Corruption* and Fugitive *Uncleanness*,
 deliberate and terrestrial, We found them of
 greater *Cleanness* and *Brightness*, or *Purity*, than
Bodies naturally perfect, not prepared. By
 which *Consideration* We came to the perfect
 and compleat end of this *Science*, which We
 have perfectly described in Our *Books*. There-
 fore be *Students* in them, and you will find
 Our whole *Science*, which We have abbrevi-
 ated out of the *Books* of the *Ancients*.

The end of this Investigation.

C 3

GEBER

G E B E R,
The Famous Arabian Prince
and Philosopher,
Of the Sum of
P E R F E C T I O N,
O R, O F T H E
P E R F E C T M A G I S T E R Y:
Two Books.

The First Book.

The P R E F A C E, Touching the Way of
Describing this A R T, and of those
that are fit D I S C I P L E S.

O Ur whole *Science of Chymistry*, which,
with a divers *Compilation*, out of the
Books of the Ancients, We have ab-
breviated in our *Volumes*; We here
reduce into one *Sum*. And what in other *Books*
written by Us is diminished, that We have suffi-
ciently

ciently made up, in the *Writing* of this *Our Book*, and supplied the *Defect* of them very briefly. And what was absconded by Us in one Part, that We have made manifest in the same Part, in this *our Volume*; that the *Compleatment* of so Excellent and Noble a Part of *Philosophy*, may be apparent to the Wise.

Therefore, Most dear Son, know, that in this *Work* the whole *Operation* of *Our Art* is sufficiently contained in *General Heads*, with an *Universal Discourse*, without any Diminution. And he, who shall operate according to this *Book*, he shall (through God) with Joy find, that he is come to the true *end* of this *Art*. But you must also know, that he, who in himself knows not *Natural Principles*, is very remote from our *Art*; because he hath not a true *Root*, whereon to found his intention. And he, who knows his *Natural Principles*, and all *Causes* of *Minerals*, yet hath not acquired the true *End* and *Proficiency* of this *Art*; hath a more easie Access to the *Principles* of this *Art*, than he who is ignorant in his *Intention* of the *Method* of his *Work*, and is but a little remote from the *Entrance* of *Art*. But he who knows the *Principles* of all *Things*, and the *Causes* of *Minerals*, and the *Way* of *Generation*; which consists, according to the *Intention* of *Nature*, is indeed but a very little short of the *Compleatment* of the *Work*; without which our *Science* cannot be perfect: because *Art* cannot imitate *Nature* in all *Works*,

but imitates her as exactly as it can. Therefore most dear *Son*, We discover a *Secret* to you, *Viz.* That *Artificers* erre in this, namely, That they desire to imitate *Nature* in all *Differences* of the *Properties* of *Action*. Wherefore labour studiously in Our *Volumes*, and endeavour to ponder them very often in your *Mind*, that you may acquire the true *Intention* of Our *Words*; because in them you may find whereon to establish your own *Mind*, and by them know how to escape *Errors*, and in what you may be able to imitate *Nature* in the *Artifice* of your *Work*.

The Division of this First Book, into Four Parts.

First, We intend briefly to set down all *Impediments* by which the *Artificer* is impeded in his *Work*, that he cannot reach to the true *End*: Also, in this *Part* we will speak of the *Conditions* of the *Operator* of this *Art*.

Secondly, We will dispute against the *Ignorant* and *Sophisters*, who by reason of their own *Ignorance* and *Unskilfulness* in their *Search* after the *Magistery*, and the *Proficiency* of this *Art*, damn the *Art* it self, and contend that it hath no being, or is not. But in this part We set down all their *Reasons*, and afterward most evidently confute the same; so that it will

will be sufficiently evident to Wise Men, that their *Sophismes* are void of Truth.

Thirdly, We intend to Discourse of *Natural Principles*, that are according to the *Intention* of *Nature*; and in that Part We treat of the *Way* of *Generation* and *Mixtion* of them each with other, in the *Work* of *Nature*, and of their *Effects*, according to the *Opinion* of *Ancient Philosophers*.

Fourthly, We will demonstrate the *Principles*, which are according to the *Intention* of this Our *Work*; in which We are able to imitate *Nature*, and the way of mixing and altering, congruous to *Nature*, with its *Causes*, to be reduced to the *Intent* of Our *Work*.

The First Part of this First Book, treating of the Impediments which hinder the Artists from attaining to the true End of this Art.

CHAP. I.

The Division of Impediments.

THE *Impediments* incident to this *Work*, are generally two, viz. *Natural Impotency*, and *Defect of Necessary Expence*, or *Occupations* and

but imitates her as exactly as it can. Therefore most dear *Son*, We discover a *Secret* to you, *Viz.* That *Artificers* erre in this, namely, That they desire to imitate *Nature* in all *Differences* of the *Properties* of *Action*. Wherefore labour studiously in Our *Volumes*, and endeavour to ponder them very often in your *Mind*, that you may acquire the true *Intention* of Our *Words*; because in them you may find whereon to establish your own *Mind*, and by them know how to escape *Errors*, and in what you may be able to imitate *Nature* in the *Artifice* of your *Work*.

The Division of this First Book into Four Parts.

First, We intend briefly to set down all *Impediments* by which the *Artificer* is impeded in his *Work*, that he cannot reach to the true *End*: Also, in this *Part* we will speak of the *Conditions* of the *Operator* of this *Art*.

Secondly, We will dispute against the *Ignorant* and *Sophisters*, who by reason of their own *Ignorance* and *Unskilfulness* in their *Search* after the *Magistry*, and the *Proficiency* of this *Art*, damn the *Art* it self, and contend that it hath no being, or is not. But in this part We set down all their *Reasons*, and afterward most evidently confute the same; so that it will

will be sufficiently evident to *Wise Men*, that their *Sophismes* are void of *Truth*.

Thirdly, We intend to Discourse of *Natural Principles*, that are according to the *Intention* of *Nature*; and in that Part We treat of the *Way* of *Generation* and *Mixtion* of them each with other, in the *Work* of *Nature*, and of their *Effects*, according to the *Opinion* of *Ancient Philosophers*.

Fourthly, We will demonstrate the *Principles*, which are according to the *Intention* of this *Our Work*; in which We are able to imitate *Nature*, and the way of mixing and altering, congruous to *Nature*, with its *Causes*, to be reduced to the *Intent* of *Our Work*.

The First Part of this First Book, treating of the Impediments which hinder the Artists from attaining to the true End of this Art.

C H A P. I.

The Division of Impediments.

THE *Impediments* incident to this *Work*, are generally two, viz. *Natural Impotency*, and *Defect of Necessary Expence*, or *Occupations* and

and Labours. Yet We say, *Natural Impotency* is *Manifold*; viz. Partly from the *Organs* of the *Artist*, and partly from his *Soul*. From the *Organ* of the *Artificer*, it is also manifold; for either the *Organ* is weak, or wholly corrupted. And it is manifold from the *Impotencies* of the *Soul*; either because the *Soul* is perverted in the *Organ* (having nothing of *Rectitude*, or *Reason* in it self) as the *Soul* of a *Mad* infatuate *Man*; or because it is *Fantastical*, unduly susceptible of the *Contrary* of *Forms*, and suddenly extensive from one *Thing* knowable, to its opposit, and from one *Will* to its opposit likewise.

C H A P. II.

Of the Impediments of this Work, from the Part of the Body of the Artificer.

WE have already generally determined the *Impediments* of this *Work*; but now in this *Chapter*, We speak in a more special manner, and more plainly declare to you all those *Impediments* most fully, yet with brevity. Therefore We say, if any *Man* have not his *Organs* compleat, he cannot by himself come to the *Compleatment* of this *Work*; no more than if he were *Blind* or wanted his *Limbs*; because he is not helped by the *Members*: by meditation of which, as ministring to *Nature*,

ture, this *Art* is perfected. And if the *Body* of the *Artificer* be weak, sickly, and feaverish ; or like the *Bodies* of *Leprons* persons, whose *Members* fail ; or of *Men* at the last point of *Life*, or worn out with decrepit old Age ; he cannot attain to the *Compleatment* of the *Art*. Therefore the *Artist* is hindered in his *Intention*, by these *Natural Impotencies* of the *Body*.

C H A P. III.

Of the Impediments from the part of the Artists Soul.

WE premised one Chapter, in which we absolutely and manifestly declared the *Impediments* depending on the part of the *Body* of the *Artificer* : It now remains, that we briefly declare the *Impediments* from the *Part* of his *Soul*, which mostly hinder the compleatment of this *Work*. Therefore, we say, he that hath not a *Natural Ingenuity*, and *Soul*, searching and subtilly scrutinizing *Natural Principles*, the *Fundamentals* of *Nature*, and *Artifices* which can follow *Nature*, in the properties of her *Action*, cannot find the true *Radix* of this most precious *Science*. As there are many who have a stiff *Neck*, void of *Ingenuity* in every perscrutation ; and who can scarcely understand *Common Speech*, and likewise with difficulty learn *Works* vulgarly *Common*. Besides these,

these, we also find many who have a *Soul* easily opinionating every *Phantasia*; but what they believe they have found true, is all *Phantastick*, deviating from *Reason*, full of *Error*, and remote from *Natural Principles*: Because their *Brain*, repleat with many *Fumosities*, cannot receive the true *Intention* of *Natural Things*. There are also, besides these, others who have a *Soul* movable, from *Opinion* to *Opinions*, and from *Will* to *Wills*; as those, who suddenly believe a Thing, and will the same, without any Ground at all of *Reason*; but a little after that, another Thing: and do likewise believe another, and will another. And these are so changeable, that they can scarcely accomplish the least of that they intend; but rather leave it defective. There are likewise Others, who cannot see any Truth in *Natural Things*, no more than *Beasts*; as if they were *Witless*, *Mad-men* and *Children*. There are Others also who condemn the *Science*, and think it not to be; whom in like manner this *Science* condemns, and repels them from the *End* of this most precious *Work*. And there are Some, who are *Slaves*, loving *Money*, who do affirm this to be an admirable *Science*, but are afraid to interposit the *Necessary Charges*. Therefore, although they approve it, and according to *Reason* seek the same, yet to the *Experience* of the *Work* they attain not through Covetousness of *Money*: Therefore, this Our *Science* comes not to them. For how
can

can he who is ignorant, or negligent in the search of *Science*, attain easily to it?

C H A P. IV.

Of External Impediments hindring the Work of this Art.

WE have to two *Heads* reduced all *Impediments* retarding the *End* of this *Art*, which all are from *Radical Principles* according to the *Nature* of the *Artificer* of this most precious *Business*. Therefore, it concerns Us now at length to declare the *Impediments* externally supervenient, and happening by *Chances* and *Casualties*, by which, this most *Glorious Work* is hindered. We see some subtil and ingenious *Men*, skilled in the *Works* of *Nature*, and, as far as is possible, followers of her, in her *Principles* and *Works*; in whom also is an *Investigation* not *Phantastick*, in all Things beneath the *Lunar Circle*, that are regulated by the *Motions* and *Actions* of *Nature*: Yet these, oppressed with extream *Poverty*, and lying under a Dispensation of *Indigency*, are compelled to postpone or neglect this *Excellent Magistrery*. There are many Others besides the abovesaid *Curious Men*, detained by the various *Cares* and *Solicitudes* of this *World*, occupying themselves wholly
in

in *Secular Business*; from whom this our precious *Science* withdraws her self.

Now, from the premised *Heads*, 'tis sufficiently manifest what are the *Impediments* hindring *Men* from this *Art*.

C H A P. V.

The Conclusion of this First Part, containing the Qualifications of the Artificer.

Therefore, from what is abovesaid, we conclude, that the *Artificer* of this *Work* ought to be well skilled, and perfect in the *Sciences* of *Natural Philosophy*: because, how much *Money* soever he hath; and although he be endowed with a naturally profound *Wit* and *Desire* in this *Artifice*, yet he cannot attain his *End*, unless he hath by *Learning* acquired *Natural Philosophy*. For the defect of that which is not acquired by *Natural Ingenuity*, must be supplied by *Learning*. Therefore the *Artificer* must be helped by most deep *Search*, and *Natural Industry*. For, by reason of his *Learning* only, how much soever of *Science* he hath acquired, unless he be also helped by *Natural Industry*, he will not be invited to so precious a *Banquet*. By his *Industry*, he must amend his *Error* in the point,

to which he will be ignorant how to apply a *Remedy*, if he rely only upon his *Learning*: so likewise, he may remedy his *Error* in the *Point*, from his *Knowledg* acquired by *Natural Learning*, which by *Industry* only he cannot avoid; because *Art* is helped by *Ingenuity*, and *Ingenuity* by *Art* likewise.

Also it is necessary for him to be of a constant Will in his *Work*, that he may not presume to attempt this now, and that another time: because our *Art* consists not, nor is perfected in a Multitude of *Things*. For there is one *Stone*, one *Medicine*, in which the *Magistry* consists, to which we add not any extraneous *Thing*, nor remove we ought; except that in *Preparation* we take away *Superfluities*.

Also he must be diligent in the *Work*, persisting to the final *Consummation* thereof, that he leave not off abruptly; because he can acquire neither *Knowledge* nor *Profit* from a diminished *Work*; but shall rather reap *Desperation* and *Dammage*. It is also expedient he should know the *Principles* and Principal *Radixes* of this *Art*, which are essential to the *Work*: because, he that is ignorant of the *Beginnings*, cannot find the *End*. And we shew you all those *Principles* in a Discourse compleat, and sufficiently clear and manifest to wise Men, according to the exigency of this our *Art*. It is likewise expedient, the *Artist* should be temperate and slow to *Anger*, least
he

he suddenly (through the force of *Rage*) spoil and destroy his *Works* begun.

Likewise also, he must keep his *Money*, and not presumptuously distribute it vainly, lest he happen not to find the *Art*, and be left in *Misery*, and in the *Desperation* of *Poverty*; or at least, when (by his Diligent Endeavour) he is come near to the *End* of his *Magistry*, his *Money* being all spent, he be forced to leave the *End* (miserable Man as he is) uncompleted. For they, who in the *Beginning* prodigally waste their whole *Treasure*, when they draw nigh to the *End*, have not wherewith to Labour. .Whence such Men are twofoldly overwhelmed with Grief, viz. because they spent their *Money* in Things unprofitable, and because they lose the most noble *Science* which they were in quest of. For you need not to consume your *Goods*, seeing you may come to the compleatment of the *Magistry* for a small price, if you be not ignorant of the *Principles* of *Art*, and rightly understand what we have declared to you. Therefore, if you waste your *Money*, not minding our Admonitions, plain and manifest, written in this Little Book, inveigh not against Us; but impute what you suffer to your own *Ignorance* and *Presumption*. For this *Science* agrees not well with a *Man* poor and indigent, but is rather inimical and adverse to him.

Nor should the *Artist* endeavour to find the

the *Sophistical* end of his *Work*, but be intent on the true *Compleatment* only; because our *Art* is reserved in the *Divine Will* of God, and is given to, or with-held from, whom he will; who is *Glorious, Sublime*, and full of all *Justice* and *Goodness*. And perhaps, for the punishment of your *Sophistical Work*, he denies you the *Art*, and lamentably thrusts you into the *By-Path* of *Error*, and from your *Error* into perpetual *Infelicity* and *Misery*: because he is most miserable and unhappy, to whom (after the *End* of his *Work* and *Labour*) GOD denies the sight of *Truth*. For such a *Man* is constituted in perpetual *Labour*, beset with all *Misfortune* and *Infelicity*, loseth the *Consolation, Joy*, and *Delight* of his whole *Time*, and consumes his *Life* in Grief without Profit. Likewise, the *Artist*, when he shall be in his *Work*, should study to impress in his *Mind*, all *Signs* that appear in every *Decection*, and to search out their *Causes*.

These are the *Things* necessary for an *Artist* fit for our *Art*; but if any of these we have declared be wanting in him, he should not approach to our *Art*.

he suddenly (through the force of *Rage*) spoil and destroy his *Works* begun.

Likewise also, he must keep his *Money*, and not presumptuously distribute it vainly, lest he happen not to find the *Art*, and be left in *Misery*, and in the *Desperation* of *Poverty*; or at least, when (by his Diligent Endeavour) he is come near to the *End* of his *Magistry*, his *Money* being all spent, he be forced to leave the *End* (miserable Man as he is) uncompleted. For they, who in the *Beginning* prodigally waste their whole *Treasure*, when they draw nigh to the *End*, have not wherewith to Labour. Whence such Men are twofoldly overwhelmed with Grief, viz. because they spent their *Money* in Things unprofitable, and because they lose the most noble *Science* which they were in quest of. For you need not to consume your *Goods*, seeing you may come to the compleatment of the *Magistry* for a small price, if you be not ignorant of the *Principles* of *Art*, and rightly understand what we have declared to you. Therefore, if you waste your *Money*, not minding our Admonitions, plain and manifest, written in this Little Book, inveigh not against Us; but impute what you suffer to your own *Ignorance* and *Presumption*. For this *Science* agrees not well with a *Man* poor and indigent, but is rather inimical and adverse to him.

Nor should the *Artist* endeavour to find the

the *Sophistical* end of his *Work*, but be intent on the true *Compleatment* only; because our *Art* is reserved in the *Divine Will* of *God*, and is given to, or with-held from, whom he will; who is *Glorious*, *Sublime*, and full of all *Justice* and *Goodness*. And perhaps, for the punishment of your *Sophistical Work*, he denies you the *Art*, and lamentably thrusts you into the *By-Path* of *Error*, and from your *Error* into perpetual *Infelicity* and *Misery*: because he is most miserable and unhappy, to whom (after the *End* of his *Work* and *Labour*) *GOD* denies the sight of *Truth*. For such a *Man* is constituted in perpetual *Labour*, beset with all *Misfortune* and *Infelicity*; loseth the *Consolation*, *Joy*, and *Delight* of his whole *Time*, and consumes his *Life* in *Grief* without *Profit*. Likewise, the *Artist*, when he shall be in his *Work*, should study to impress in his *Mind*, all *Signs* that appear in every *Decection*, and to search out their *Causes*.

These are the *Things* necessary for an *Artificer* fit for our *Art*; but if any of these we have declared be wanting in him, he should not approach to our *Art*.

The Second Part of this First Book: in which are related the Reasons of Men denying this Art, which are afterward confuted.

A General Division of the Following.

HAVING already in one *Sum* of this little Book comprised all the *Impediments* of this *Work*, and given you a *Doctrine* sufficient for the *Adherency* of this *Art*: it is now expedient, according to the *Intention* of our *Purpose*, to dispute against *Sophisters* and *Ignorant Men*. *First*, setting down their *Reasons*, according as we promised We would do from the *Beginning*. *Lastly*, We enervate all those *Reasons* so, as it shall be evident to the *Wise*, that they contain *Nothing* of *Truth* in them.

C H A P. I.

The true Reasons of Men simply denying this Art.

THERE are divers who deny and annihilate this *Art*. Some simply, others only supposing

posing it to be. For Some, simply affirming this *Art* not to be, *Sophist.cally* strengthen their *Argument*, thus: They say, there are distinct *Species* and *Diversities* of *Things*, because the *Proportions*, in Commixtion of *Elements* each with other, are divers and distinct. For an *Ass* is divers in *Species* from a *Man*; because, in his *Composition*, he had a more divers *Proportion* of *Elements*. So also it is in all other *Diversities* of *Things*, therefore in *Minerals*. Wherefore the *Proportion* of *Things Mixable* (by which is acquired the *Form* and *Perfection* of the *Thing*) being unknown, how can we know both the *Mixture*, and to form what is to be mixed? But we are ignorant of the true *Proportion* of the *Elements* of the *Sol* and *Luna*, therefore we must be ignorant how to form them.

In like manner, they also otherwise argue, condemning our *Magistry*. For say they, although you should know the *Proportion* of *Elements*, yet the way of mixing them together you know not; because *Nature* Procreates these in *Caverns*, in *Mines*, and in hidden *Places*; therefore, seeing you know not the *Way* (or *Method*) of their *Mixtion*, you are also ignorant how to make them. In like sort, again they argue: Although you should duly know this, yet in the *Action* of *Mixtion* you understand not how to equalize the *Agent Heat*, by mediation of which the *Thing* is so perfected. For *Nature* hath a certain

Quantity of Heat, by which she brings *Metals* to a *Being*, the measure of which you know not. Even so also you know not the *Differences* of the *Agent Causes* of *Nature*; without which, *Nature* cannot truly perfect her *Intent*. Therefore, these being unknown, the whole *Method* of performing this *Art*, will be unknown likewise.

Further, they bring you *Reason* and *Experience*: This *Science* (say they) hath been so long sought by wise *Men*, that if it were possible to attain to it any way, they would a thousand times, before now, have been *Masters* of it. Likewise also, seeing *Philosophers* seem to treat of it in their *Volumes*, yet in them we find no *Truth*: 'tis manifest and probable enough by this, that this *Science* is not. So likewise, many *Princes* and *Kings* of this *World*, having infinite *Treasure*, and abundance of *Philosophers*, have desired to attain to this *Science*, yet could never reach to the *Fruit* of this most precious *Art*. This is a sufficient *Argument*, that the *Art* is frivolous in its probation. Likewise, even in weak *Mixtions* of *Species*, we cannot follow *Nature*. For we know not how to form an *Ass*, and other like Things, the *Mixtions* of which are weak, and manifest (as it were) to the *Senses*. Wherefore also, We must needs be much more ignorant, how to form the *Mixtion* of *Metals*, which is most strong; and which is also wholly hid from our *Senses* and

and *Experiences*. The *Sign* of which is the difficulty of *Resolutions* of *Elements* from them.

So also, We see no *Oxe* transformed into a *Goat*, nor any one *Species* transmuted into another, or by any other *Artifice* so reduced. Therefore, seeing *Metals* differ in themselves, can you transform one into another, according to its *Species*, or of such a *Species* make such a *Species*? This seems to us sufficiently absurd, and remote from the *Verity* of *Natural Principles*. For, *Nature* perfects *Metals* in a thousand *Years*; but how can you, in your *Artifice* of *Transmutation*, live a thousand years, seeing you are scarcely able to extend your *Life* to an *Hundred*? Yet, if to this, it be thus answered, What *Nature* cannot perfect in a very long space of time, that we compleat in a short space by our *Artifice*: For *Art* can in many *Things* supply the *Defect* of *Nature*. We say again, That this also is impossible, especially in *Metals*; seeing they are most subtil *Fumes* which need temperate *Decoction*, that the proper *Humidity* in them may, according to *Equality*, be inspissate (or *Thickned*) and not fly from them, and leave those *Bodies* deprived of all *Humidity*, by which they receive *Contusion*, or *Compression* and *Extension*. Therefore, if you will by your *Artifice* abbreviate the *Time* of *Decoction* of *Nature*, in *Minerals* and *Metallick Bodies*, you must needs do this by Ex-

cess of *Heat*; which which will not adequate, but rather dissipate and destroy the *Humidity*, dissolving it from their *Bodies*. For *Temperate Heat* only is Spissative of *Humidity*, and Perfective of *Mixtion*, not *Heat* exceeding.

So likewise, the *Being* and *Perfection* are given from the *Stars*, as the first *Perficients*, moving the *Nature* of *Generation* and *Corruption*, to the *Being* and not *Being* of *Species*. But this is done suddenly, and in an instant, when one or more *Stars*, by their *Motions*, come to a determinate *Site* in the *Firmament*, by which the *Being* of *Perfection* is given: for every One thing acquires to it self a *Being*, in a moment, from a certain *Site* of the *Stars*. And there is not only one *Site*, but many, and divers each from other, as the *Effects* of them are divers. And We cannot know the *Diversity* and *Distinction* of these each from other; because to Us they are unknown and infinite. How then will you supply the *Defect* in your *Work*, being ignorant of the *Diversity* of *Sites* of the *Stars*, according to the *Motion* of them? And admit you did know the certain *Site* of one or more *Stars*, by which *Perfection* is given to *Metals*, yet you could not perfect your *Work* according to your *Intent*. For there is no *Preparation* of any *Work*, for receiving *Form* by *Artifice*, in an instant, but successive. Therefore *Form* cannot be given to the *Work*, the *Preparation* being not made in an *Instant*.

Like-

Likewise also, in Things *Natural*, this is the *Order*, viz. that it is easier to destroy them than make them. But we can scarcely destroy *Gold*, how then can We presume to Fabricate the same?

Therefore, by reason of these *Sophistical Reasons*, and others less apparent than these, they conceit they can destroy this *Divine Art*. All these are the *Perswasions* of *Sophisters*, simply denying the *Art* to be. But the *Reasons* of those who deny *Art* from *Supposition*, I will set down in the *Subsequent*, together with the *Refutations* of them. Yet hence We pass to the *Refutation* of the *Reasons* here *Posited*: first premising our true *Intention*, in order to the *Compleatment* of the *Work*.

CH A P. I I.

That it is not possible, nor ought to be supposed, that Art can imitate Nature in all Differences of Properties of Action. And certain Instructions touching the Principles of Metals.

Therefore We say, the *Principles*, about which *Nature* imployes her *Actions*, are of a most hard and most strong *Composition*: and they are *Sulphur* and *Argentvive*, as some *Philosophers*

phers say. Wherefore, being of a most hard and most strong *Composition*, they are also of most difficult *Resolution*; but this is, that *Inspissation* (or *Thickning*) and *Induration* (or *Hardning*) of them each with other, may be in such wise made, that they may suffer *Contusion* and *Extension*, by Malleable *Compulsion*, and not be broken. By this, no other thing is meant, than that in *Commixtion* of them each with other, their *Viscous Humidity* is preserved by Successive *Decoction* in the *Mine*. Therefore most Dear Son, We give you this *General Rule*, viz. that *Inspissation* of any *Humidity* cannot be made, unless first, with the *Humidity* be made an *Exaltation* of the *Parts* most subtil; and also with the same *Humidity*, Conservation of the *Parts* more Gross (if the *Humid* in *Commixtion* exceed the *Dry*) and a true *Mixtion* of the *Dry* and *Humid*; that the *Humidity* may be contempered by the *Dryness*, and the *Dryness* by the *Humidity*, and both become one *Substance*, Homogeneous in its *Parts*, temperate between hard and soft, and extensive in *Contusion*. But this is not done, unless by *Diuturnal Mixtion* of the viscous *Humidity*, and subtile *Earthiness*, through their least parts, until the *Humid* become the same with the *Dry*, and the *Dry* with the *Humid*. And the *Resolution* of such a subtil *Vapour* is not suddenly made, but very leisurely, and in thousands of *Years*; and that therefore, because it is the

Uniform

Uniform Substance of the *Principles* of *Nature*. For if *Resolution* of the superfluous *Humidity* from them, should suddenly be made (seeing the *Humid* differs not from the *Dry*, by reason of the strong *Mixtion*, which they have) the *Humidity* of the *Mixtion* would be resolved with the *Dryness*, and so the whole vanish into *Fume*; nor could the *Humidity* be separated from the *Dryness* in *Resolution*, by reason of the strong *Union* which they have each with other.

Of this We see a manifest *Experiment* in *Sublimation* of *Spirits*; for when in them is made a sudden *Resolution* by *Sublimation*, the *Humid* is not separated from the *Dry*, nor the *Dry* from the *Humid*, being divided into all the *Parts* of their *Mixtion*; but their whole *Substance* ascends, or little of the *Mixture* is dissolved. Therefore the successive diuturnal and equal *Resolution* of the subtile fumous *Humidity*, is the *Cause* of the *Inspissation* of *Metals*: But this *Inspissation* We cannot also make after this manner; therefore in this We cannot follow *Nature*, for We cannot imitate *Nature* in all *Differences* of *Properties* of *Action*. Wherefore Our *Intention* is not to follow *Nature* in the *Principles*, nor in the *Proportion* of mixable *Elements*, nor in the manner of mixing them each with other; nor in the equation of inspissating (or thickning) *Heat*: all these *Things* being to Us impossible and wholly unknown. Therefore it now remains, that We set about refuting the afore-mentioned *Reasons* of

of *Sophisters*; through *Ignorance* denying this most excellent *Science*.

CHAP. III.

A Confutation of the Reasons of Men simply denying Art.

If they say We know not the *Proportion* of *Elements*, and way of *Mixing* of them each with other, also the *Equation* of *Heat* inspissating *Metals*; and many other *Causes* and consequent *Accidents* of the *Actions* of *Nature*: We grant the same. Yet by reason of this they do not enervate Our *Divine Science*, because they are *Things* We are neither willing nor able to know, any more than they can reach to Our *Work*. But We assume to Our selves another *Principle*, and another *Method* of *Generation* of *Metals*, in which We are able to follow *Nature*.

If they say *Philosophers* and *Princes* of this *World*, have desired this *Science* and could not find it, We answer, *They lie*. For some *Princes* (though few) and especially the *Ancient* and *Wise Men* found in Our *Time*, have (as is manifest) by their *Industry*, found out this *Science*; but would never by *Word* or *Writing* discover the same to such *Men*, because they are unworthy of it. Therefore *They*
not

not seeing any to possess this *Science*, conceive an *Error* in their *Minds*, and thence judge that none have found it.

Further, if they phantastically argue, affirming our *Impotency*, that we cannot imitate *Nature* even in weak *Mixtions*, as in the *Mixtion* of an *Ass* or *Oxe*; therefore not in the strong: We answer, detecting their manifold *Error*, that there is no necessity, from their Way of arguing, for Us to grant that our *Art* is not; because they strengthen their *Error* and *Phantastie*, from a *Like*, or from a *Greater* to a *Less*, in which is not contained *Necessity*, but *Contingency*; as in many things. This also we shew, by another way, demonstrating, that they assign no apparent *Similitude* between a weak *Comixtion* of *Animals*, and the firm and strong *Composition* of *Minerals*. For in *Animals*, and other *Living Things*, in which the *Composition* is weak, there is not a perfect *Proportion*, nor *Miscibles* of *Proportion*, nor *Qualities* of *Miscibles*, nor a *Commixtion*, which follows from the *Action* and *Passion* of those *Things* each with other, which is from the *Aggregation* of those first *Qualities*; but there is (according to the *Opinion* of *Many*) a *Soul*, which is from the *Occult Recesses* of *Nature*; as from a *Quintessence*, or from the first *Mover*. And of this also we speak, according to the *Opinion* of many, and know not the *Secret* thereof. Therefore, we cannot perform such *Things* as these, although in them is a weak *Mixtion*; because we know not how

to infuse the *Perfective*, which is the *Soul*. Yet hence it follows, that the Defect in us, that we cannot compound or make an *Oxe*, or a *Goat*, is not from the *Part* of the *Mixtion*, but through defect of Infusion of the *Soul*: because, as we know how to make a weak and more weak *Composition*, so we also know how to make the strong and more strong; imitating the *Way* and *Course* of *Nature* according to our *Artifice*. In *Metals* is lesser *Perfection* than in *Animals*; and the *Perfection* of them consists more in *Proportion* and *Composition*, than in any thing else. Therefore, seeing in them is less *Perfection*, than in the other now mentioned; we can the more freely perfect these, but the other not so. For the most *High* and *Glorious* *G O D* hath distinguished *Perfections* each from other, in many *Forms*. And those Things, in which the *Composition* (which is according to *Nature*) was weak, are by *G O D* indued with greater and more noble *Perfection*, viz. that, which is according to the *Soul*: and other things, by him made, of a more firm and more strong *Composition*, as *Stones* and *Minerals*, are indued with a lesser and more ignoble *Perfection*, viz. that which is from the *Way* of *Mixtion*. Therefore, hence 'tis evident, that the *Similitude* of these *Men* is not good: for we are not ignorant how to form an *Oxe*, or a *Goat*, in respect of the *Composition*, but of the *Perfective Form*. Because *Perfection* in an *Oxe*, or in a *Goat*, is more noble and more occult, than the *Perfection* consisting in a *Metal*.

But

But if they otherwise argue, That *Species* is not changed into *Species*; we again say, They are, as they are more accustomed, than to speak truly of these Things: for *Species* is changed into *Species*, in this manner, viz. when the *Individual* of one *Species* is changed into the *Individual* of another. We see a *Worm*, both naturally, and by natural *Artifice*, to be turned into a *Flye*, which differs from it in *Species*; and a *Calf* strangled, to be turned into *Bees*; *Wheat* into *Darnel*; and a *Dog* strangled, into *Wormes*; by the putrefaction or Ebullition. Yet we do not do this, but *Nature*, to whom we administer, doth the same. Likewise also, we alter not *Metals*, but *Nature*; for whom, according to *Art*, we prepare that *Matter*: for she by herself acts, not we; yet we are her *Administrators*. And if they by another Reason thus argue, and strengthen their own *Sophisticate Opinion*, saying: *Nature* perfects *Metals* in thousands of *Years*, but you cannot extend your *Life* so long. We say, that *Nature* acting on her own *Principles* (according to the *Opinion* of *Philosophers*) perfects them in *Thousands* of *Years*; but because We cannot follow those *Principles*, therefore, whether *Nature* perfects these in a *Thousand Years*, or in more or fewer, or in a moment, their *Perswasion* determines not. That We cannot imitate *Nature* in her *Principles*, We have already in the precedent *Negative Discourse* sufficiently abbreviated, declared, and in a more compleat *Speech*, in the
Subsequent

Subsequent will demonstrate: Yet according to the *Opinion* of some Wise and Discerning *Men*, *Nature* suddenly perfects her intended *Work*; viz. in one *Day*, or in a shorter *Time*. Although this should be true, yet We cannot imitate *Nature* in the *Principles*, as We have sufficiently proved, as a *Thing* most manifest. Therefore the remainder of this *Argument* We confess, granting the whole to be certainly true.

And if they say from the *Site* of one or more *Stars*, *Perfection* is given to *Metals*, which *Site* We know not. To this We answer, We have no necessity to know this *Site*, because it is not a *Species* of *Things Generable* and *Corruptible*, but from the *Individuals* of it is made *Generation* and *Corruption* of something, every day; whence it is evident that the *Site* of *Stars* is every day the *Perfective* and *Corruptive* of one or other *Species* of *Individuals*. Therefore it is not necessary to expect the *Site* of *Stars*, yet it would be profitable; but it is sufficient for *Nature* only to dispose; for she her self being Wise, disposeth her *Work* by the convenient *Sites* of moveable Bodies: Yea, *Nature* cannot perform her own *Motion* without the *Motion* and *Site* of *Things* moveable. Therefore if you dispose the *Artifice* of *Nature*, and consider whatsoever shall fall in from the *Contingents* of this *Magistry*, the *Work* will be duly perfected by *Nature*, under a due *Site* convenient for it, without any previous *Consideration*

tion thereof. For when We see a *Worm* deduced to a *Being* from a *Dog*, or other putrefiable *Animal*, We do not immediately consider the *Site* of the *Stars*, but the *Dispositions* of the surrounding *Air*, and other *Causes* (besides that) perfective of *Putrefaction*. From such a *Consideration* We sufficiently know, *Worms* to be produced into a *Being*, according to *Nature*; for *Nature* finds out a *Site* convenient for her self, although unknown by Us.

Also, If they say *Perfection* is given in an *Instant*, and Our *Preparation* is not made in an *Instant*: And hence conclude, That Our *Magistry* cannot be compleated by *Artifice*; therefore the *Art* is not: We say their *Heads* are fatuate and void of *Humane Reason*, and they themselves more like to *Beasts* than *Men*; for they conclude from *Premises*, having no *Affinity* with that which is related.

Therefore this way of arguing (*An Ass runs, ergo, Thou art a Goat*) signifies as much as theirs. And that for this *Reason*, Although *Preparation* be not made in an *Instant*, yet that hinders not, but that the *Form* or *Perfection* may be given in an *Instant* to the *Matter* prepared; for *Preparation* is not *Perfection*, but a disposing to receive the *Form*.

Moreover, If they say that it is easier to destroy *Natural Things* than to make them by *Artifice*, and that we can scarcely destroy *Gold*, and thence conclude it to be impossible to make the same: We answer, That so saying.

ing they conclude not of a necessity, by which We are compelled to grant *Gold* cannot be made : For seeing it is difficultly destroyed, and more difficultly made ; but is not impossible that it may be made (of which difficulty We assign this *Reason*, viz. Because it hath a strong *Composition*, it must needs have a more difficult *Resolution*, and therefore is difficultly destroyed ;) yet hence they think the *Construction* or *Making* of it impossible ; because they know not its *Artificial Destruction*, according to the *Course* of *Nature*. Perhaps they have by *Trial* proved it to be of a strong *Composition*, but of how strong a *Composition* have not tryed. Thus most dear Son, We have presented to you, and refuted, the *Phantasies* of *Sophisters*.

Therefore now tis expedient We should, according to Our *Promise*, pass to those *Things* that are to be determined, touching the *Reasons* of *Men* denying the *Art*, from *Things* given, or on *Supposition*. Which being duly examined, We shall then come to determine those *Things*, which are *Principles* of the *Intention* of *Nature*; the *Essence* of which We shall more sufficiently discourse of in the following : But after that *Determination*, We shall also speak of those *Things* that are the *Principles* of Our *Magistry*. Yet in treating of the *First*, We make an universal, but in the following a singular *Discourse* of every one of the *Principles*. But now for the present We first betake

take Our Selves to the *Reasons* of Men denying the *Art*, from *Things* given, and their *fratations*.

CHAP. IV.

Divers Opinions of those who suppose the Art to be.

WE find very many Men with a diverse *Intention*, supposing this *Art*. Some indeed affirm that this *Art* and *Magistry* is to be found in *Spirits*, but others in *Bodies*; some in *Salts*, *Allomes*, *Nitres*, and *Boraces*, but others in all *Vegetable Things*. And among all the aforesaid; some partly well and partly ill, others altogether evil, judging of this *Divine Magistry*, commit that their *Judgment* to *Posterity*. Yet from the multiplicities of their *Errors*, We have gathered the *Truth*, and this hath happened to Us, with difficult and laborious conjectural *Wariness*, and long and tedious *Experience*, with the Interposition of great *Charges*; for their *Error* hath very often disturbed the *Disposition* of Our *Mind* and *Reason*, and almost inferred *Desperation*. Be they therefore blasphemed to *Eternity*, because they have left to their *Posterity* *Blasphemies* and *Curse*, and by their *Error* brought the same to Men *Philosophising*. For they left not behind

E hind

hind them after their *Death, Verity*, but a *Diabolick Instigation* rather ; and I shall be accursed if I Correct not the *Errors* of those Men, and teach the *Truth* in this *Science*, which this *True Art* rather requires : For this *Magistry* needs not a *Speech* occult, nor wholly manifest. Therefore We shall treat of it in such *Words* as may not be hid from the *Wise*, but to Men of mean *Capacity* it Will be most profound, and *Fools* shall be absolutely debarr'd from *Entrance* therein. Which We intend here in one and the same *Discourse*.

But returning to Our *Purpose*, We say That those who posite this *Art* in *Spirits* are manifoldly divers. Some affirm, That the *Stone of Philosophers* must necessarily be made of *Argentvive* ; others of *Sulphur* and of *Arfenick* in affinity to it, others of *Marchasite* some of *Tutia* and *Magnesia*, and not a few of *Salarmoniac*. And of those who say it is in *Bodies*, some will have it in *Lead*, others in every of the other *Bodies*: so likewise some in *Glass*, some in *Gems*; others in the *Diversities* of *Salts*, *Allomes*, *Nitres*, and *Boraces*; and some in every kind of *Vegetables*: And every one of these *Supposers* is adverse to the other according to his *Supposition*: and being adverse to these, he believes himself to be simply adverse to the *Art*. And for the most part We find either of these *Sects* void of *Reason*.

C H A P. V.

*Of the Reasons of Men denying the Art
supposed in Sulphur.*

Some supposing to find this *Art* in *Sulphur* ; imploy their whole *Labour* in *Sulphur*, and being ignorant of the *Perfection* of the *Preparation*, they leave the *Preparation* it self uncompleat ; for they conceit that *Cleansing* and *Purifying* only will be a *Preparation* of *Perfection*. But this is done by *Sublimation*, therefore brought to their *Intention*, as they think ; because they judge that *Sublimation* only in *Sulphur* is the *Perfection* of its *Preparation* ; and likewise in its *Compeer*, viz. *Arsnick*, they are induced to the like *Judgment*. Therefore coming to *Projection*, which is with *Intention* of *Alteration*, they see that to be burned and vanish, and not long to abide in *Bodies*, and those *Bodies* to be left more unclean than they were before *Projection* of their *Matter* upon them. Now seeing this *Delusion* in the *Complement* of their *Work*, and that in a long time, whereas before they concluded in their *Minds*, that this *Science* was to be found in *Sulphur* only ; but now having not therein found it, they argue it is impossible to find it in another *Thing* ; wherefore, being not found in

this or that, they conclude 'tis no where to be found.

The Confutation of the precedent Reasons.

TO these We briefly answer and say, that in this they understand little, and are less Wise; because they suppose *Sulphur* only to be the *Matter* of Our *Stone*. If this their *Supposition* were true, yet in the way of *Preparation* they are deceived; because they conceit *Sublimation* only to be sufficient: For they are like to a *Child*, who from his first *Nativity*, unto *Old Age*, is shut up within an *House*, not thinking the *Latitude* of the *World* to be extended beyond the *Latitude* of his *House*, or beyond what he can with his *Eyes* see in the *House*. So they, having not imployed their *Labour* in many *Stones*, could not discern from which Our *Medicine* should be extracted, and from which not; from which also abstaining, they might spare an abundant *Labour* of their *Hands*. Therefore, what *Labour* would be perfective, or not perfective, they are deservedly ignorant. But why was their *Work* defective? We say, because they left the burning *Property* and *Flight* in the *Sulphur*; both which do not only not perfect, but also dissipate and destroy.

C H A P. V I.

*Of the Reasons of Men denying the Art
supposed in Arsnick, and their Refuta-
tion.*

BUt others judging this *Stone* must necessari-
ly be found in the same, and in its *Com-
peer, Arsnick*, and more profoundly intent on
the *Consummation* of the *Work*, do not only
by a *Sublimation* cleanse the burning *Sulphureity*,
but also endeavour to remove the *Terrestreity*,
leaving the *Flight* (or *Volatility*) in it. These
in like manner, coming to *Projection*, find a
Delusion in it; because their *Medicine* adheres
not stably in those very *Bodies*, but successive-
ly, and by little and little vanisheth, leaving such
a *Body* in its former *Condition*. Hence these
also, condemning *Art*, argue like the former;
and to them We answer, as We did to the
First, affirming the *Art*, and that We know
it to be, because We have seen and touched
the *Verity* thereof.

C H A P. V I I.

The Reasons of Men denying Art supposed in Sulphur, Argentvive, Tutia, Magnesia, Marchasite, and Salarmonic, with their Refutation.

Other some more profoundly see into the Work, and cleanse their Subjects, taking away both *Flight* and *Aduſtion*; and they make it fixt and earthy, having no good *Fuſion* in *Heat of Fire*, but a vitrificatory *Fuſion* only; whence, in *Projection* it cannot mix with *Bodies*. Therefore they alſo argue, as the firſt, and to theſe We answer, as to the firſt: Be-
 cauſe they left their *Work* imperfect, not knowing how to compleat it. For the *Ingreſs*, which is the *Ultimate Perfective*, they knew not how to ſearch out.

In all other *Spirits* likewise, is the ſame way of *Preparation*, except that in *Argentvive* and *Tutia's*, We are excuſed from greater *Labour*, than *Remotion* of their *Aduſtion*; for theſe have not an aduſtible and inflammable *Sulphureity*, but only *Volatility*. But *Magnesia's*, and *Marchasites*, have every kind of *Sulphureity* (*Marchasite* more, and *Magnesia* leſs) yet all have *Flight* or *Volatility*, *Argentvive* more, and *Salarmonic* leſs; but *Sulphur* yet leſs than its

Comp ee r:

Compeer : and fourthly, *Marchasite* less than it; fifthly, *Magnesia* less than that : and lastly, *Tutia* least of all. But either of these partaking more or less of *Volatility*, some *Experimentators*, by reason of this *Flight*, have been vehemently deceived in the *Operations* of their *Preparations*, and in their *Projections* likewise. Therefore these also argue and condemn the *Art*, as others, supposing it in *Sulphur*; and to these We answer, as to those supposing it in *Sulphur*.

C H A P. VIII.

The Reasons of Men denying the Art supposed in Spirits, to be fixed together with Bodies; and their Refutation.

There are Others also endeavouring to fix *Spirits* in *Bodies*, without any other precedent *Preparation* : but *Delusion* perplexing them, hath on them likewise brought *Sadness* and *Desperation*; and they are compelled thence to believe, that this *Science* is not; and consequently to argue against it. For it is a *Cause* of *Disturbance* and *Incredulity* in them, that in the *Fusion* of *Bodies*, they lose their *Spirits*, which cannot adhere to the same *Bodies*, but flie from the *Asperity* of

of the *Fire*, the *Bodies* only remaining there in : because they cannot bear the Pressure of the *Fire's Violence*, by reason of *Volatility*, which is not removed from them. Likewise, *Delusion* sometimes happens, because with those *Spirits*, *Bodies* do also fly away; and this is, when the not-fixed *Spirits* inseparably adhere to *Bodies* in their Profundity : because the *Sum* of the *Volatile* overcomes the *Sum* of the *Fixed*. Whence also they likewise, as the first, argue, and we to them likewise, as to the first, answer. Therefore this turns wholly to their *Reproach*.

Sons of Learning, if you would convert *Bodies*, then (We say) if it be possible to effect this by any *Matter*, it must necessarily be done by *Spirits*; but it is not possible that these *Spirits* not fixed should profitably adhere to *Bodies*; for they fly away, and leave them unclean. Nor can these *Spirits*, being fixed, possibly have *Ingress*, when they are made *Earth*, which flows not. And when such *Spirits* included in *Bodies* appear fixed, yet they are not; but either recede from them, they remaining, or both take their flight together. Therefore, seeing in a *Matter* more nigh, it is by no means possible to find out this *Art*, in a *Matter* more remote it cannot be found. *Ergo*, say they, 'tis no where found. To these our *Answer* is this, Whatsoever is knowable in this *Art* they do not thoroughly know, therefore do they not thoroughly find out

out what is , or may be operated with it. Therefore, the following *Deficiency* of their *Work* is the effect of their own *Rashness*.

C H A P. I X.

The Reasons of Men denying the Art supposed in Bodies , and first in White Lead , that is , Tin or Jupiter , and their Confutation.

SOME posite the *Art* in *Bodies* , but when they come to the *Work* it self , they are deluded ; judging either *Lead* , viz. the *Livid* and *White* (not pure in *Whiteness*) to be much assimilated and approximate to the *Nature* of *Sol* and *Luna* ; the *Livid* is indeed much approximate to *Sol* , but to *Luna* little ; and the *White* much to *Luna* , but little to *Sol* . Therefore some of these Men conceiting *Tin* or *Jupiter* to be much like to *Luna* or *Silver* (differing only in the harsh sound , softness , and very swift *Liquefaction*) believing it easily melted , by reason of the superfluity of its *Humidity* ; and soft , by reason of the *Fugitive Substance* of *Argent vive* in it , residing in the *Parts* possessing that harsh Sound ; they Calcine the same , keeping it in such a *Fire* as it can bear , until it be *White* in its *Calx* , which they afterward attempting to reduce , could not ; therefore

therefore judged it impossible to be effected; And some of these could reduce somewhat from it, and found the same harsh sound, softness, and easie *Liquefaction* in that, as before. Therefore they believed this impossible by this way, and so were induced to *Incredulity*; thinking the *Art* of hardning it, not possible to be found out. But some of these Calcined *Tin*, and reduced it; and again, removing the *Scoria* thereof, with greater force of *Fire* calcined and reduced it; and so by often reiterating that *Work*, they found their *Tin* hardned, and without that harsh sound: But because they had not wholly taken away the swiftness of its *Liquefaction*, their *Mind* erred, and they judged it a thing not possible to attain to that. Wherefore of these, others also, willing to procure hardness to it, and a *Retardation* of *Liquefaction*, with the *Administration* of hard *Bodies*, have fallen into a *Delusion*, and believed, that it would break whatsoever hard *Bodies* was mixed with it; and that in this *Work* no *Preparation* could help them. Therefore when they could neither prepare it with hard *Bodies*, nor with *Fire*; they excused themselves for being so long delayed in finding out the *Art*; because they believed it impossible: and earnestly arguing against the *Art*, positively affirmed it not to be. Besides these, some others adding many *Medicaments*, saw them making no *Mutation* nor agreeing with their *Tin*, but rather corrupting

rupting the same, and acting contrary to their *Purpose*; therefore they cast away their *Books*, retorted their *Heads*, and affirmed this True and Divine *Art* to be frivolous. Therefore these Men We answer, with Our first answer.

C H A P. X.

The Reasons of Men denying the Art supposed in Black Lead or Saturn.

THe same *Delusion* they also find in Black *Lead*, or *Saturn*; except only that it breaks not *Bodies*, and is sooner reduced to a *Calx* than *Jupiter*. Yet its *Livid Colour* they cannot remove, because they are ignorant of that; therefore they cannot whiten, with good *Dealbation*; nor could they ever, by their *Phantasy*, so stably associate it with stably *Bodies*, but that it would by strong *Expression of Fire*, recede from the *Commixtion*. And indeed *Lead* doth exceedingly deceive them (supposing in the *Preparation* thereof much is sited, and that this *Science* can be found in none, but it) because, after two *Reductions* from its *Calx*, it receives no further *Hardning*, but rather greater *Softness*, than it had at first; and in other *Differencies* likewise, they see it not amended. Therefore when they, thinking in

it to find what is more nigh and better, find it not; they are compelled to believe and argue that the *Science* is no other, than a *Delusion*; and therefore they offend, as the former.

C H A P. I I.

The Reasons of Men denying the Art supposed in the Mixtion of Hard Bodies with Hard, and of Soft with Soft.

But others compound hard *Bodies* with hard, and soft with soft, by reason of *Convenience*, would have *Bodies* to be transmutated each into other, and to transmute; and that they could not attain to by reason of their *Ignorance*. For they, permixing *Sol*, or *Lana*, with *Venus*, or with any other of the *Metals*, could not transmute them into *Gold* or *Silver*, with firm *Transmutation*; but they found every one of them, by the strong Expression of *Fire*, separated from the *Commixtion*, and burnt, or reduced to its former *Nature*. Yet some of these *Bodies* dure in the *Commixtion*, others not; as is by us sufficiently known. Therefore, these *Delusions*, supervenient through *Ignorance*, make such *Men* to despair of the *Art*, and argue it is not in being.

C H A P.

C H A P. XII.

The Reasons of Men denying the Art supposed, in the Mixtion of Hard Bodies with Soft, and of Perfect Bodies with the Imperfect.

Others, more intimately and profoundly searching, have thought and been persuaded, they could find out a way of causing *Hard Bodies* united with Soft, firmly to endure, and *Imperfect Bodies* united with the Perfect, to be reduced to Perfection; and that generally they would be transmuted each into other, and transmute with firm transmutation. Therefore they would find out the Affinity and Similitude of them, both by *Medicines*, and by the Administration of *Fire*, attenuating the *Gross*; as *Venus* and *Mars*, and inspissating the *Subtile*; as is *Jupiter*, and its like. And some of them, believing they could compleat this Administration, were deluded in the Comixtion of these *Hard Bodies*, with the Soft, either because the one made the other altogether frangible; or else the Soft was not at all altered by the Hard, or the Hard in no wise altered by the Soft. Thus they, not finding out the *Conveniency*, did therefore deny the *Art* to be.

C H A P.

C H A P. XIII.

The Reasons of Men denying the Art supposed, in Extraction of the Soul, or in the Regiment of Fire.

BUT Others, yet more intimately and more profoundly inspecting, would alter *Bodies* with Extraction of their *Soul*, and with the Extracted *Soul* all other things likewise. Yet the *Experience* of those *Men* could not reach to that, but they were deluded in their *Intention*; and accordingly judged the *Art* not possible to be found out. And Others, endeavouring to perfect *Bodies* by *Fire* only, were deluded in their *Opinion*; because they knew not how to attain to that. And these accordingly think the *Art* not to be. All which we answer, as the first.

C H A P. XIV.

The Reasons of Men denying the Art supposed, in Glass and Gems, and their Refutation.

THEY who posite this *Art* in *Glass* and *Gems*, have found, that *Alteration* cannot be

be made in *Bodies*, by *Gems* and *Glass*; because, what hath not *Ingress*, alters not. But indeed, neither *Glass* nor *Gems* have *Ingress*, therefore alter not. And when they endeavoured to unite the *Glass* with them (which is difficult to be done) they missed of their *Purpose*; because they made their *Bodies* also *Glass*: and by reason of this, they concluded this *Error* to fall upon the whole *Art*, and so argue that it is not. To whom we answer, they operated not in due *Matter*; therefore unduly determining, they cannot but condemn this *Art* according to their own *Errors*.

C H A P. X V.

The Reasons of Men denying the Art supposed in Middle Minerals, or Vegetables, or in the Commixtion of any other Things.

There are Others, supposing the *Art* to be found in *Salts* and *Alloms*, *Nitres* and *Boraces*; who may indeed in these make Tryal, but (as we judg) not find it in them. Therefore, although they should, by their *Experience*, find some small *Utility* of Transmutation, viz. by Dissolving, Coagulating, and Coacting;

Coasting; yet that doth not enervate this *Divine Art*, which is both necessary and known. Nevertheless, it is possible, that in all these Things they may find some *Alteration*; but that is very remote, and exceeding Laborious; and in all other *Growing Things*, it is proved to be more Laborious to such *Supposers*.

Therefore they, who possess this *Art* in all *Vegetables*, do indeed determine what is possible, but not to them; who shall first fail in their Labour, before the *Work* laboured can possibly be perfected. Wherefore, if such Men find not the *Art* by their Labours, it must not be argued, that the *Art* cannot by any Labours be found out. All the before-mentioned *Erroneous Persons* determined one *Matter* of theirs to be the only *Matter*, and supposed there was no other *Matter* besides that; and these now do indeed condemn all the other.

But there are many Others, and those almost infinite, who ignorantly, and without knowledge, make a Composition of all, or of some of these Things, in a diverse Proportion; and their *Error* is extended even to *Infinity*, according to the Infinite *Diversity* of the Proportion of things mixable, and the Infinite *Diversity* of miscible *Matters*. And in both these *Infinities* they infinitely err; sometimes through *Superabundance*, and sometimes through *Diminution*: yet in these, *Correction* is possible. And we, without prolixity, or tediousness

business of *Words*, resolve to insist upon these *Unities*, where we briefly treat of the *Universal Science*, by which they will be able evidently to amend the *Infinity* of their *Errors*, and correct them. But at this time, we must first discuss *Natural Principles* according to their *Causes* (as we told you before) and by Commemoration of them.

The Third Part of this First Book ; Of *Natural Principles*, and their Effect.

C H A P. I.

Of the Natural Principles of Metallick Bodies, according to the Opinion of the Ancients.

WE now signifie to you, that (according to the *Opinion* of the *Ancients*, who were of our *Sect*, studious of *Art*) *Natural Principles* in the *Work* of *Nature* are, a *Fetent Spirit*, and *Living Water*, which is also named *Mercurial Water*. These We grant, and thus define the *Fetent Spirit*. It is white in *Occulto*, and red and Black of either side, in the *Magistry* of this *Work*; but, in *Manifesto*, of either side, tending to *Redness*. Therefore, in a brief,

F and

and also a simply compleat, and sufficient Speech, We declare the *Generation*, and way of *Generation* of each of these. Yet We must so far enlarge and dilate our *Discourse*, as to deliver a peculiar *Chapter* of each singular *Natural Principle*. In general We now say, that every one of these is of a most strong *Composition*, and uniform *Substance*; and that, because the *Earthy* parts in them, are through their least particles united with the *Airy*, *Watery*, and *Firy*; so that in *Resolution* no one of them can be separated, but each with and every one is dissolved, by reason of this strong *Union*, which they have each with other, in their least particles; and that leisurely, in the *Mineral Bowels* of the *Earth*, the *Heat* condensed, multiplied, and (according to the due *Course* of *Nature*) equalized to the *Exigency* of their *Essence*, according to the opinion of certain *Ancient Philosophers*.

C H A P. II.

Of the Natural Principles of Metals according to the Opinion of Modern Philosophers, and of the Author.

But others say otherwise, That *Argentum* in its *Nature* was not the *Principle*, but altered, and converted into its *Earth*, and *Sulphur*.

sulphur likewise altered and changed into
 earth. Whence they say, that in the *Intenti-*
 of *Nature*, the *Principle* was other, than a
 potent *Spirit*, and fugitive *Spirit*. And the *Rea-*
 son, that moved them hereunto, was this, *viz.*
 because, in the *Silver Mines*, or in the *Mines*
 of other *Metals*, they found not any thing
 that is *Argentvive* in its *Nature*, or any thing
 that is *Sulphur* likewise; but they found each
 of them separated in its proper *Mine*, in its
 own *Nature*. And they also affirm this for an-
 other *Reason*, *viz.* because there is no tran-
 sition (as they say) from *Contrary* to *Contra-*
 ry, unless by a *Middle Disposition*. Therefore,
 seeing it so is, they are compelled to confess
 and believe that there is no Transition (or
 passing) from the Softness of *Argentvive*, to
 the hardness of any *Metal*, unless by a
Disposition, which is between the Hard-
 ness and Softness of them. But in the
Mines they find not any thing, in which this
Middle Disposition may be saved; therefore
 they are compelled hence to believe, that *Ar-*
gentvive and *Sulphur*, in their *Nature*, are not
 the *Principles* according to the *Intention* of *Na-*
ture: but another Thing, which follows from
 the Alteration of their *Essences*, in the *Root* of
Nature, into an *Earthy Substance*. And this
 is the *Way*, by which each of them is turned
 into an *Earthy Nature*; and from these two
Earthy Natures, a most thin *Fume* is resolved,
 and *Heat* multiplied in the *Bowels* of the *Earth*;

and this *Duplicate Fume* is the immediate *Matter* of *Metals*.

This *Fume*, when it shall be Decocted by the temperate *Heat* of the *Mine*, is converted into the *Nature* of a certain *Earth*; therefore it receives a certain *Fixation*, which afterward the *Water* (flowing through the *Bowels* of the *Minera*, and *Spongiosity* of the *Earth*) dissolves, and is uniformly united to it, with a natural and firm *Union*. Therefore, so opening, they thus said, That the *Water* flowing through the *Passages* of the *Earth*, finds a *Substance* dissolvable from the *Substance* of the *Earth* in the *Bowels* thereof, and dissolves the same, and is uniformly with it united, until the *Substance* also of the *Earth* in the *Mines* is dissolved, and the flowing dissolving *Water* and it become one with Natural *Union*. And to such a *Mixtion* come all the *Elements*, according to a due natural *Proportion*, and are mixed through their least *Parts*, until they make an Uniform *Mixtion*. And this *Mixtion*, by successive *Decoction* in the *Mine*, is thickned, hardned, and made a *Metal*. And indeed, these Men, although they be nigh the *Truth*, yet they do not conjecture the very *Truth*.

C H A P. III.

*the Division of what are to be spoken,
touching the Three Principles, viz.
Sulphur, Arsenick, and Argentvive.*

NOW, having finished our Universal Discourse of the *Natural Principles* of *Metals*; it remains, that we here give a peculiar Chapter to each one of the *Principles*. Therefore, seeing they are **Three**, viz. *Sulphur, Arsenick, and Argentvive*; the first shall be of *Sulphur*, the second of *Arsenick*, and the third of *Argentvive*. Afterward, of every of the *Metals*, which are the *Effects* of these *Principles*, we give a peculiar Chapter, according to what is from the *Work of Nature*. This being done, we, descending to those Things which are the *Fundamentals* of this *Magistry*, and to their *Operations*, will assign the *Causes* of all these.

C H A P. I V.

Of Sulphur.

Therefore we say, that *Sulphur* is a fatness of the *Earth*, by temperate *Decoction* in the *Mine* of the *Earth* thickned, until it be
F 3 hardned

hardned and made dry; and when it is hardned, it is called *Sulphur*. Indeed *Sulphur* hath an *Homogeneal* and most strong *Composition* and is of an *Uniform Substance* in its natural parts, because it is *Homogeneal*. Therefore its *Oyl* is not taken from it, as from other things having *Oyl* by *Distillation*. Wherefore they who strive to calcine it, not losing any thing of the *Substance* of that with which it should be cured, do labour in vain; because it cannot be calcined, unless by great *Industry*, and with loss of much of the *Substance* thereof. For of an hundred *Parts*, you shall scarcely reserve three to your self after *Calcination*. Likewise, it cannot be fixed, unless it be first calcined; yet it may be mixed, and its flight in some measure retarded, and its *Adustion* repressed; and being commixed, may more easily be calcined. Therefore, he who endeavours to extract our *Work* from it, by preparing it by it self, he shall not obtain his end; because it must be perfected with *Mixtion*, and without that the *Magistry* would be prolonged even to *Desperation*. Yet with its *Compeer* a *Tincture* is made, and gives compleat *Weight* to every of the *Metals* and cleanseth and illustrates them: and it is perfected with our *Magistry*, without which it performs none of these things, but rather corrupts and blackens. Therefore use it not without this *Magistry*.

Also, he who in *Preparation* knows how

to commix, and unite it amicably with *Bodies*, shows one of the *Greatest Secrets* of *Nature*, and one way of *Perfection*: for there are many *Ways* to one *Effect*, and one *Intent*. And whatsoever *Body* is calcined with it, undoubtedly receives weight; yea, *Copper* from it assumes the *Effigies* of *Sol*. Also *Mercury* is associated with it, and by Sublimation becomes *Visfar* (or *Cinnabar*.) Lastly, All *Bodies*, except *Sol* and *Jupiter*, are easily calcined with it; but *Sol* most difficultly. And *Argent vive* is not coagulated with it into *Gold* or *Silver* (in which is profit) by a mean Artifice, as some fatuate *Philosophers* have thought. And further we say, that whatsoever *Bodies* have less *Humidity*, they are more easily calcined by *Sulphur*, than those which have much. Through the most *High G O D*, it illuminates every *Body*; because it is *Light*, *Allom*, and *Tincture*. Also, it is most difficultly dissolved, because it hath not falguginous, but oleginous *Parts*, which are not easily dissolved into *Water*. But what are easily, or difficultly dissolved into *Water*, we shall plainly enough demonstrate in the *Chapter* of *Solution*. It is indeed sublimed, because it is *Spirit*. And if it be mixed with *Venus*, and united to it, it becomes a wonderful *Violet Colour*. With *Mercury* also it may be mixed, and of them is made by Decoction a *Celestial* and *Delightful Colour*: Yet, let no *Man* think that *Sulphur* can by it self compleat the *Work* of *Alchemy*.

For it would be no less than *Vanity* to think this, as we shall very sufficiently prove in the following. But let the *Gross* and *Lucid* be chosen. These may suffice to be spoken of *Sulphur*.

CHAP. V.

Of Arsenick.

IT now remains that we at present speak of *Arsenick*. We say it is of a subtile *Matter*, and like to *Sulphur*; therefore it needs not be otherwise defined than *Sulphur*. But it is diversified from *Sulphur* in this, *viz.* because it is easily a *Tincture* of *Whiteness*, but of *Redness* most difficultly: and *Sulphur*, of *Whiteness* most difficultly: but of *Redness* easily. Of *Sulphur* and *Arsenick* there is a twofold *Kind*, *viz.* *Citrine* and *Red*, which are profitable to this *Art*; but the many other *Kinds* not so. *Arsenick* is fixed as *Sulphur*; but the *Sublimation* of either is best from the *Calx* of *Metals*. Yet *Sulphur* and *Arsenick* are not the perfective *Matter* of this *Work*: for they are not compleat to *Perfection*; yet they may be an help to *Perfection* in the *Case*. But the *Lucid* and *Scaly*, and *Scissile* must be taken.

C H A P. V I.

Of Argentvive, or Mercury.

A *Rgentvive*, which also is called *Mercury* by the *Ancients*, is a viscous *Water* in the *Bowels* of the *Earth*, by most temperate *Heat* united, in a total *Union* through its least parts, with the substance of white subtile *Earth*, until the *Humid* be contempered by the *Dry*, and the *Dry* by the *Humid*, equally. Therefore it easily runs upon a plain *Superficies*, by reason of its *Watery Humidity*; but it adheres not, although it hath a viscous *Humidity*, by reason of the *Dryness* of that which contemperates it, and permits it not to adhere. It is also (as some say) the *Matter* of *Metals* with *Sulphur*. And it easily adheres to three *Minerals*, viz. to *Saturn*, and *Jupiter*, and *Sol*, but to *Luna* more difficultly. To *Venus* more difficultly than to *Luna*; but to *Mars* in no wise, unless by *Artifice*. Therefore hence you may collect a very great *Secret*. For it is amicable, and pleasing to *Metals*, and the *Medium* of conjoyning *Tinctures*; and nothing is submerged in *Argentvive*, unless it be *Sol*. Yet *Jupiter* and *Saturn*, *Luna* and *Venus*, are dissolved by it, and mixed; and without it, none of the *Metals* can be gilded. It is fixed, and it is a *Tincture* of *Redness* of most exuberant

exuberant *Refection*, and fulgid *Splendor* ; and then it recedes not from the *Commixtion*, until it is in its own Nature. Yet it is not our *Medicine* in its *Nature* ; but it can sometimes likewise help in the *Case*.

CH A P. VII.

Of the Effects of the Principles of Nature, which are Metallick Bodies.

WE now speak of *Metallick Bodies*, which are the *Effects* of these *Principles of Nature*. These are Six in number, *viz.* *Gold, Silver, Lead, Tin, Copper, and Iron*. Therefore we say, a *Metal* is a Mineral fusible *Body*, extensible with all *Dimensions* under the *Hammer*. But a *Metal* is (as we sayd) of a dense *Substance*, and of most strong and firm *Composition*. And *Metals* have great affinity each with other, yet the perfect perfects not the diminished, by its *Commixtion*. For if *Gold* be mixed in fusion with *Lead*, this *Lead* becomes not *Gold*, but vanisheth from the *Mixtion*, and is burnt ; the *Gold* in the mean while stands the *Tryal*. So likewise, in instancing the other, it falls according to the *Common Course*. But, according to our *Magistry*, the *Perfect* helps the *Imperfect* ; and the *Imperfect*, in our *Magistry*, by it self is Perfected, without the Administration

ministration of any *Extraneous Thing*. And through *GOD*, they alter each other, and are altered; and they perfect each other, and are perfected: and one only by it self is perfected without the help of another.

C H A P. VIII.

Of Sol, or Gold.

WE have already given you, in a *General Chapter*. the *Sum* of the *Intention* of *Metals*; and here we now intend to make a special *Declaration* of each one. And first of *Gold*. We say, *Gold* is a *Metallick Body*, *Citrine*, ponderous, mute, fulgid, equally digested in the *Bowels* of the *Earth*, and very long washed with *Mineral Water*; under the *Hammer* extensible, fusible, and sustaining the Tryal of the *Cupel*, and *Cement*. According to this Definition, you may conclude, that nothing is true *Gold*, unless it hath all the *Causes* and *Differencies* of the Definition of *Gold*. Yet, whatsoever *Metal* is radically *Citrine*, and brings to *Equality*, and cleanseth, it makes *Gold* of every kind of *Metals*. Therefore, we consider by the *Work* of *Nature*, and discern, that *Copper* may be changed into *Gold* by *Artifice*. For we see in *Copper Mines*, a certain *Water* which flows out, and carries with it
thin

thin *Scales* of *Copper*, which (by a continual and long continued Course) it washeth and cleanseth. But after such *Water* ceaseth to flow, we find these thin *Scales* with the dry *Sand*, in three years time to be digested with the *Heat* of the *Sun*; and among these *Scales* the purest *Gold* is found. Therefore, We judg, those *Scales* were cleansed by the benefit of the *Water*, but were equally digested by heat of the *Sun*, in the *Dryness* of the *Sand*, and so brought to *Equality*. Wherefore, imitating *Nature*, as far as we can, we likewise alter; yet in this we cannot follow *Nature*.

Also *Gold* is of *Metals* the most precious, and it is the *Tincture* of *Redness*; because it tingeth and transforms every *Body*. It is calcined and dissolved without profit, and is a *Medicine* rejoycing, and conserving the *Body* in *Youth*. It is most easily broken with *Mercury*, and by the *Odour* of *Lead*. There is not any *Body* that in act more agrees with it in *Substance* than *Jupiter* and *Luna*: but in *Weight*, *Deafeness*, and *Putrescibility*, *Saturn*, in *Colour* *Venus*; in *Potency* indeed *Venus* is more next *Luna* than *Jupiter*, and then *Saturn*: but lastly *Mars*. And this one of the *Secrets* of *Nature*. Likewise *Spirits* are commixed with it, and by it fixed, but not without very great *Ingenuity*, which comes not to an *Artificer* of a stiff neck.

C H A P. I X.

Of Luna, or Silver.

HAVING premised the *Chapter* of *Sol*, We come now to speak of *Luna*, by a common name called *Silver*. Therefore, We say, *Silver* is a *Metallick Body*, White with pure Whiteness, Clean, Hard, Sounding, very durable in the *Cupel*, extensible under the *Hammer*, and fusible. And it is the *Tincture* of *Whiteness*, and hardens *Tin* by *Artifice*, and converts it to it self; and it is mixed with *Sol*, and breaks not; but in the *Examination* it perseveres not without *Artifice*. He who knows how more to subtiliate it, and after subtiliation, to inspissate and fix it associated with *Gold*; it remains with it in the *Test*, and will in no wise forsake it. Being put over the fume of acute Things, as of *Vinegar*, *Salarmoniac*, &c. it will be of a wonderful *Celestine Colour*. And it is a noble *Body*, but wants of the *Nobility* of *Gold*; and its *Minera* is found determinate: but it often hath a *Minera* confused with other *Bodies*, and that *Silver* is not so noble. It is likewise dissolved, and calcined with great *Labour*, and no *Profit*.

CHAP.

C H A P. X.

Of Saturn, or Lead.

OF *Lead* we likewise treat, and say, *Lead* is a *Metallick Body*, livid, earthy, ponderous, mute, partaking of a little *Whiteness*, with much paleness, refusing the *Cineritium* and *Cement*, easily in all its dimensions with small *Compression extensibile*, and readily fusible, without *Ignition*. Yet some foolish Men conceit, and say, that *Lead* in its own *Nature* is much approximated to *Gold*. But because they are stiff-necked, and void of all *Reason*, they cannot conceive of the *Truth* of Things most subtile, as it is in it self, but judg of them according to *Sense*. And because they see it ponderous, and mute, and not to putrifie, they believe it to be much nigh in *Property* to *Sol*; but this is wholly erroneous, as by the following shall be by us manifestly proved at large. Also *Lead* hath much of an *Earthy Substance*, therefore it is washed, and by a *Lavament* turned into *Tin*. Hence it is manifest that *Tin* is more assimilated to the *Perfect*. *Lead* is in like manner burnt, and made *Minium*; and it is put over the *Vapours* of *Vinegar*, and made *Ceruss*. And although it is not much approximate to *Perfection*,

fection, yet of it, by our *Artifice*, we easily make *Silver*; and it keeps not its proper weight in *Transmutation*, but is changed into a new weight: All this it acquires in our *Magistry*. *Lead* also is the *Trial* of *Silver* in the *Cupel*, the *Causes* of which We give.

C H A P. XI.

Of Jupiter, or Tin.

Therefore, not omitting to discourse of *Jupiter*, We signifie to the *Sons of Learning*, that *Tin* is a *Metallick Body*, white, not pure, livid, and sounding little, partaking of little *Earthiness*; possessing in its *Root Harshness*, *Softness*, and swiftness of *Liquefaction*, without *Ignition*, and not abiding the *Cupel*, or *Cement*, but Extensible under the *Hammer*. Therefore, *Jupiter*, among *Bodies* diminished from *Perfection*, is in the *Radix* of its Nature of Affinity to the more Perfect, viz. to *Sol* and *Luna*; more to *Luna*, but less to *Sol*, as shall be clearly declared in the following. *Jupiter*, because it receives much *Whiteness* from the *Radix* of its *Generation*, therefore it whitens all *Bodies* not White; yet its vice is, that it breaks every *Body*, but *Saturn*, and most pure *Sol*. And *Jupiter* adheres much to *Sol* and *Luna*, and therefore doth not easily recede from

from them, by *Examen* (or *Tryal of Cupel.*) In the *Magistry* of this *Art*, it receives a *Tincture* of *Redness*, and that shines in it with inestimable *Brightness*. It is hardned and cleansed more easily than *Saturn*. And he who knows how to take away its *Vice* of breaking, will suddenly reap the fruit of his Labour with joy. For it agrees with *Sol* and *Luna*, and will never be separated from them.

C H A P. X I I.

Of Venus, or Copper.

OUR intended Discourse now is of *Venus*, or *Copper*. It is a *Metallick Body*, livid, partaking of a dusky *Redness* ignible (or sustaining *Ignition*) fusible, extensile under the *Hammer*, but refusing the *Cupel*, and *Cement*. Therefore *Venus* (as is declared) in the profundity of its Substance, pretends to the *Colour* and *Essence* of *Gold*, and it is hammered being heat red hot, as *Silver* and *Gold* is. Therefore, hence you may learn a *Secret*: for it is the *Medium* of *Sol* and *Luna*, and easily comes to convert its *Nature* to either; and it is of good *Conversion*, and of little Labour. It agrees very well with *Tutia*, which citrinizeth (or Colours) it with good *Yellowness*; and hence you may reap profit. For
we

are excused by it, from the Labour of In-
 uration (or Hardning) and Ignition of it.
 Therefore take it, before all other Imperfect
 bodies, in the *Lesser* and *Middle Work*, but not
 the *Greater*. Yet this hath a *Vice* beyond
Jupiter, viz. that it easily waxeth Livid, and
 receives Infection from sharp and acute
 things; and to eradicate that, is not an easie,
 but a profound *Art*.

C H A P. XIII. Of Mars, or Iron.

BUT the *Declaration* of *Mars*, and the whole
Secret thereof, is from the *Work* of *Nature*;
 because it is a *Metallick Body*, very livid,
 little red, pertaking of *Whiteness*, not pure,
 sustaining *Ignition*, fusible with no right fusion,
 under the *Hammer* extensile, and sounding
 much. But *Mars* is hard to be handled, by
 reason of the *Impotency* of its fusion, which
 it be made to flow by a *Medicine* chang-
 ing its *Nature*, is conjoyned to *Sol* and *Luna*,
 and not separated by *Examen*, without great
Industry: but if prepared, it is conjoyned, and
 not separated by any *Artifice*, if the *Nature*
 of that *Fixation* be not changed by it, the
 uncleanness only of the *Mars* being removed:
 therefore it is a *Tincture* of *Redness* easily,
 but difficultly of *Whiteness*. And when it is
 conjoyned, it is not altered, nor doth it change

G

the

the Colour of the *Commixtion*, but augment it in *Quantity*.

Therefore, among all *Bodies*, *Jupiter* is more splendidly and more clearly, more brightly and more perfectly transformed into a *Solar* or *Lunar Body*. But the *Work* of it is of long Labour, though easie to be handled. Next to *Jupiter* is *Venus* chosen, of more difficult handling, but of shorter Labour than *Jupiter*. Next after *Venus*, *Saturn* hath a diminished *Perfection* in *Transmutation*, is easie to be handled, but of most tedious labour. Yet *Mars* among all the *Bodies*, is of least *Perfection* in *Transmutation*, to be handled most difficult and of exceeding long Labour. Therefore whatsoever, *Bodies* are more remote from swiftness of Liquefaction, they are found of more difficult handling in the *Work* of *Transmutation*. Of this kind are *Venus* and *Mars*; but what more, more; and what are most remote, most. Also those *Bodies* which partake of greater *Lividness* and *Infection* of the *Earth*, are likewise found to be of greater Labour, and less *Perfection*.

But whatsoever *Diversities* of *Perfections* were a little before determined by Us, are found in the *Artifice* of the *Lesser*, or *Middle Work*; yet in the *Greater Work* all *Bodies* are of one *Perfection*, but not all of one handling or labour. It remains yet to be known, what *Facility* and *Difficulty* of handling, and what *Brevity* and *Length* of Labour, are found radically in the Nature of *Bodies*. Therefore have We
here

here in a true *Discourse* described the *Natural Principles* of those *Bodies*, which are according to the *Intention* of *Nature*; and have likewise in several *Chapters* truly expounded what We determined of those *Bodies*; and that, according to the *Opinion* of those Men, who could discern the *Occult Things* of *Nature*; and according to our own Judgment also, who attained to the Knowledge thereof by incessant Labour. But now, according as We promised, it is expedient to supply the defect of this *Art* in setting down all the *Principles* of this *Magistry*, in the last Part of this our *First Book*; and to demonstrate the *Perfection* we have seen, with its *Causes*, according to the *Exigency* thereof.

The Fourth Part of this First Book, touching the Artificial Principles of this Art.

C H A P. I.

The Division of Things to be spoken of in this Part, with an Insinuation of Perfection to be treated of in the Second Book.

Here are two Things that are to be determined, *viz.* the *Principles* of this *Magistry*, and the *Perfection* of the same. The

Principles of this *Art* are the *Ways* or *Methods* of its *Operations*, to which the *Artist* applies himself in the *Work* of this *Magistry*. These *Ways* are indeed divers in themselves. For one *Way* is *Sublimation*, and *Descension* another, and *Distillation* is, also one *Way*, *Calcination* another, *Solution* another, and *Coagulation* another: but the seventh *Way* is *Fixation*, and the eighth *Ceration*. Of all which We purpose to give singular *Declarations*.

Perfection consists of those *Things*, and from the *Considerations* of those by which it is attained; and from the *Consideration* of things helping; and from the *Consideration* of that thing which lastly perfects; and that by which it is known, whether the *Magistry* was in *Perfection* or not. The *Consideration* of those *Things* by which We come to the *Compleatment* of the *Work*, is the *Consideration* of the *Substances* manifest, and of manifest *Colours*, and of the *Weight* in every of those *Bodies* to be changed, and of those *Bodies* that are not changed from the *Radix* of their *Nature*, without that *Artifice*; and the *Consideration* of those likewise, in the *Radix* of their *Nature*, with the *Artifice*, and the *Consideration* of the *Principles* of *Bodies* according to their *Profound*, *Occult*, and *Manifest*; and according to their *Nature* without *Artifice*, and likewise with *Artifice*. For, *Bodies*, and their *Principles*, be not known in the *Profound* and *Manifest* of their *Nature*, with *Artifice*, and without, what is superfluous, and what

that is diminished in them cannot be known ;
 and our not knowing these would of necessity
 hinder us from ever attaining to the Per-
 fection of their *Transmutation*.

The *Consideration* of Things helping *Perfecti-*
on, is the *Consideration* of the *Natures* of those
 things, which we see adhere to *Bodies* with-
 out *Artifice*, and to make mutation. And
 these are *Marchasite*, *Magnesia*, *Tutia*, *Anti-*
mony, and *Lapis Lazuli* (or the *Lazure Stone*.)
 and the *Consideration* of those, which with-
 out adherency cleanse *Bodies*, and they are
Salt, and *Alkoms*, *Nitres* and *Boraces*, and which
 are of their *Nature*: and the *Consideration*
 of *Vitrification*, cleansing by a like *Nature*.

But the *Consideration* of the Thing that per-
 fects, is the *Consideration* of *Choosing* the pure
Substance of *Argentvive*; and it is the *Matter*,
 which from the *Matter* of that took beginning,
 and of that was created. This *Matter* is not
Argentvive in its *Nature*, nor in its whole
Substance, but it is part of it: nor is it now,
 but when the *Stone* is made. For that illustrates
 and conserves from *Adustion*, which is a signi-
 fication of *Perfection*.

Lastly, The *Consideration* of the Thing, by
 which it is known, whether the *Magistery* be
 in *Perfection*, or not; in the *Consideration* of
 the *Cupel*, *Cement*, *Ignition*, of exposing it up-
 on the *Vapours* of acute Things, *Extinction*,
Commixtion of *Sulphur* burning *Bodies*, of *Re-*
duction after *Calcination*, and *Susception* of *Ar-*

gent vive. All which, with the former, we shall here following declare, with their *Causes*, and with easie *Experiences*; by which you may manifestly know, that our *Discourses* have not erred. And these *Experiments* will be well known to you.

CH A P. II.

Of Sublimation, why invented.

Therefore, prosecuting our purpose, We speak of *Sublimation*. The *Cause* of the *Invention* of which, was, because our *Ancestors* could not, nor can We, nor shall they who come after Us, find any thing that can be united with *Bodies*, but *Spirits* only; or any Thing, that can contain in it self the *Nature* of *Body* and *Spirit*; and We see these, cast upon *Bodies* (without *Mundation*, or cleansing of them) either not to give perfect *Colours*, or totally to corrupt, burn, blacken, and defile. And this, according to the *Diversity* of the same *Spirits*. For some are burning, as *Sulphur* and *Arsenick*, and *Marchasite*; and these indeed totally corrupt. Others burn not, as every kind of *Tutia*; yet these give imperfect *Colours*, and that they do for a twofold *Cause*. One is, because the adustive unctuousity of *Sulphur* (of the property of which it is)

) which is easily inflamed, and by Inflammation blackned, and consequently blackens, is not removed or taken away from them. But the other Cause is *Earthiness*, which likewise is not separated from them. For in these, in which a perfect Colour is not given, *Earthiness* is a Cause making it livid. Also *Adustion* may create a livid Colour.

Therefore, We were constrained to cleanse these from their burning *Unctuosity*, and from the *Earthy Superfluity*, which they all have. And this We could effect by no *Magistry*, but by *Sublimation* only. For, when the *Fire* elevates, it always elevates the more subtile parts; therefore it stirs not the more *Gross*. Hence it is manifest, that *Spirits* are cleansed from their *Earthiness* by *Sublimation*; which *Terrestriety* impeded *Ingress*, and also gave an impure Colour. But being sublimed, as *Experience* makes sufficiently manifest to your Sight, they are freed from that *Impurity*. For you see them more splendid, and more pervious, and more easily to enter and penetrate the *Density* of *Bodies*, and not to impress a foul Colour, as before. Also that *Adustion* may be taken away by *Sublimation*, is manifest by *Experiment*: For *Arsnick*, which before its *Sublimation* was evil, and prone to *Adustion*, after its *Sublimation* suffers not it self to be inflamed, but only recedes without *Inflammation*; and the same you may find in *Sulphur*, if you will make Tryal. And because, in no other Things, than in *Spi-*

rits, We saw *Adherency* to *Bodies* with *Alteration*, We could have no other *Cause* to be excused from them, but were necessarily constrained to prepare the same, for their purification, which is made by *Sublimation*. Therefore there was a necessary *Cause* of the *Invention* of this *Sublimation*; the whole *Order* of which We purpose to declare without *Diminution*.

C H A P. III.

What Sublimation is, and of the Degrees of Fire in it to be observed.

VWherefore We say, *Sublimation* is the *Elevation* of a dry Thing by *Fire*, with adherency to its Vessel. But *Sublimation* is diversly made, according to the *Diversity* of *Spirits* to be sublimed. For the *Sublimation* of some is made with strong *Ignition*, of others with moderate, and of some with a remiss heat of *Fire*. Therefore, when *Arsnick* or *Sulphur* are to be sublimed, their *Sublimation* must necessarily be made by remiss *Fire*: because they having their most subtile parts uniformly conjoyned with the *Gross*, their whole *Substance* would ascend without any *Purification*; yea, blackned and combust. Therefore, that the *Artificer* may separate the unclean *Earthy Substance*,

Substance, he hath a necessity to find out the *Dispositions* of two *Kinds*, viz. the *Proportion* of the *Fire*, and *Mundification* with commixtion of the *Feces*: because Commixtion with the *Feces*, comprehends the *Gross Parts*, and holds them depressed in the bottom of the *Sublimatory*, not suffering them to ascend.

Whence also it is necessary, that the *Artificer* should apply to his *Sublimation* a threefold *Degree* of *Fire*: One proportionate in such wise, that by it may ascend only the *Altered*, and more *Glean*, and more *Lucid*; until by this he manifestly see, that they are cleansed from their *Earthy Feculency*. The other *Degree* is, that what is of the pure *Essence* of them remaining in the *Feces*, may be sublimed with greater force of *Fire*, viz. with *Ignition* of the *Bottom* of the *Vessel*, and of the *Feces* therein, which may be seen with the *Eye*. The third *Degree* of *Fire* is, that unto the *Sublimate* without the *Feces*, a most weak *Fire* be administred, so that scarcely any thing of it may ascend, but that only which is the most subtile part thereof, and which in our *Work* is of no value; because it is a thing, by *Mediation* of which, *Adustion* is made in *Sulphurs*.

Therefore, the whole *Intention* of *Sublimation* is, that the *Earthiness* of the *Sublimate* being removed by a due administration of *Fire*, and likewise the most subtile and fumous part of it, which brings *Adustion*, with *Corruption*,

raption, being cast away, to Us may be left that *Part*, which consists in *Equality*, which makes simple fusion upon the *Fire*, and without any *Adustion* flying from the *Fire*, without *Inflammation* thereof. That what is most subtile is *Adustive*, is proved by most evident *Arguments*. For *Fire* converts to its own *Nature*, every of those things, which is of affinity to it; because it is of affinity to every adustible Thing, and to the subtile adustible, it is of greater affinity; and yet more of affinity to what is more subtile: therefore also most of affinity to what is most subtile. Likewise, the same is proved by *Experience*, because *Sulphur* or *Arsenick* not sublimed, is most swiftly inflamed; but of the two, *Sulphur* more easily. Yet either, being sublimed, is not directly inflamed, but flies away, and is extenuated without inflammation; yet with a precedent *Fusion*. By these therefore it is manifest that our *Discourse* is most true,

C H A P. I V.

Of the Feces of Metallick Bodies, to be added to Spirits in their Sublimation; and of the Quantity and Quality of them.

BUT the Probation of the Administration of Feces, with their Proportion, is, that such Matter be chosen, with which the Spirits to be sublimed may best agree, and wherewith they may the more profoundly be mixed: because that Matter, with which they are more united, is more potent in Retention of the Feces of Spirits to be sublimed, than that, with which they are not so united. The Probation of this, is rational enough, and manifest. But the Probation, that the Addition of Feces is necessary, is, because Sulphur, or Arsnick to be sublimed, if they be not conjoyned with the Feces of some fixed Thing, would necessarily ascend with their whole Substance, not cleansed. And they, who are exercised in Sublimation, do by Experience know, We say true. Also the Probation, that the Administration of such Feces is necessary (with which Things to be sublimed may agree, and be united intimately) is, because, if the Feces be not permitted with them through their least parts,

parts, then the same happens, as if they had not *Feces*, viz. their whole *Essence* ascends without any *Cleansing*, as they ascend with their whole *Substance*, without *Feces*: therefore the same must likewise happen, in things sublimed from *Feces*, with which they are not united.

He that hath seen and known this, knows it to be true by *Experience*; because, when he sublimed from a Thing extraneous to the Nature of *Bodies*, he sublimed in vain; so that he found them in no wise purified after their *Ascension*. But when he sublimed with the *Calx* of any *Body*, then he sublimed well, and could with facility perfectly cleanse. Therefore, the *Intention* of *Feces* is, that they be administred of the *Calxes* of *Metals*: for in them the *Work* of *Sublimation*, is easie, but in other Things most difficult. Therefore, there is not any thing, that may be substituted in their stead. Yet we say not, that *Sublimation* is impossible without the *Calxes* of *Bodies*; but that it is most difficult, and of long tedious Labour, and delay even to *Desperation*. Nevertheless, in this there is some benefit; because, what is sublimed without *Feces*, or without the *Calxes* of *Bodies*, is of greater *Quantity*, but with *Feces* of lesser. And further, what is calcined with the *Calxes* of *Bodies*, is of least *Quantity*, but of easiest and most speedy *Labour*. But that which much excuseth Us from using the *Feces* of *Bodies*, is every kind of *Salt* prepared, and of things like to it in *Nature*. And
to

to Us it is also possible to make *Sublimation* with them of a great *Quantity*; because *Seperation* of things to be sublimed, from the *Feces*, is easily made by *Solution* of the *Salts*; which happens not in other Things.

But the *Proportion* of *Feces* is, that it be equal to the *Quantity* of Things to be sublimed. For in this, even a rude *Artificer* cannot err. But an *Artist* of mean skill may put of *Feces* half the weight of Things to be sublimed, and that will be sufficient for him, if careful, not to err in his *Work*: because to him that is well exercised and expert, the least part of *Feces* is sufficient. For the less the *Quantity* of *Feces* is, of so much the more and greater *Exuberation*, the *Sublimate* must needs be; provided, that according to the Subtraction of *Feces*, a Subtraction of *Fire* proportional thereunto be made. Because in a small *Quantity* a small *Fire* serves for *Perfection*, in a great, a great; and in a greater *Quantity*, a greater *Fire* is required.

C H A P. V.

Of Governing the Fire in Sublimation.

BUT because *Fire* is not a Thing which can be measured, therefore it happens, that *Error* is often committed in it, when the *Operator*

rator is not well skilled; as well by reason of the *Diversity* of *Furnaces*, and of *Woods* to be burned, as of *Vessels*, and the *Coaptation* (or well joyning) of them: about all which, 'tis expedient the *Artist* should be intently solicitous. Wherefore we give you a *Common Rule*: First, it is expedient to remove, from things to be sublimed, the *Wateriness* only, with a very small *Fire*; which being removed, if any thing ascend by it, then in the beginning this *Fire* must not be augmented, that the most subtile part may (by this most weak *Fire*) be seperated, and put aside, which is the *Cause* of *Adustion*. But when little or nothing shall ascend (which you may prove by putting a little *Cotton-weik* into the hole on the top of the *Alembeck*) augment the *Fire* under it: and of how great vigour your *Fire* should be, the *Cotton-weik* will shew. For if little of the *Sublimate* come forth with it, or it be clean; it argues your fire is small, therefore must be encreased: but if much and unclean, then it is too great, and must be made less. Therefore, when you find the *Sublimate* to come forth with the *Weik* clean, and much, the *Proportion* of your *Fire* is then found. And whether your *Sublimate* arise clean, or unclean, is known by the aforesaid *Sign*. For according to the *Quantity* of *Clean-ness*, or *Uncleanness* of the *Sublimate*, which the *Artist* shall discern to adhere to his *Cotton*, he may conclude of the necessary proportion
of

of his *Fire* in the whole *Sublimation*. And by this means he will find out the *Rectification* of the *Fire*, without any *Fallacy*.

Yet the way of *Feces* is better, *viz.* to taste *Scales* of *Iron*, or *Copper* calcined. And these indeed, by reason of the Privation of evil *Humidity*, do easily imbibe *Sulphur*, or *Arsnick*, and unite them with themselves. But the *Method* of this, the well experienced only know.

C H A P. VI.

Of Errors about the Quantity of Feces, and the Disposition of the Furnace in subliming Sulphur and Arsnick, also of building the Furnace, and of choosing Woods.

Therefore it is expedient We should rectifie the *Judgment* of the *Artificer* in all *Things*, wherein he may happen to *Erre* through *Ignorance*, in *Sublimation* of these two *Spirits*. In order to which, We first say, that if he put in many *Feces*, and doth not proportionally augment the *Fire*, nothing of the *Matter* to be *sublimed* will ascend. But how he should know that, is already sufficiently declared. And if he put in a small *Quantity* of *Feces*, or none of the *Calx* of *Bodies*, then (if he find not his *Proportion* of *Fire*) what is *sublimed* will ascend

ascend with its whole *Substance*. Of knowing this likewise I shewed a sufficient way.

So in like manner, by reason of the *Furnace* he may happen to *Erre*. For a great *Furnace* gives a great *Heat* of *Fire*, and a small *Furnace* small; if the *Woods* for *Fuel*, and *Ventholes* for *Air*, be also proportionate. Therefore if he put a great *Quantity* of *Matter* to be sublimed in a small *Furnace*, he shall not be able to give sufficient *Fire* of *Elevation*: and if a small *Quantity* in a great *Furnace*, he will exterminate the *Sublimation* by excess of *Heat*. So likewise, a thick *Furnace* gives a condensate and strong *Fire*; but a thin *Furnace*, a rare and weak *Fire*: in both which he may likewise *Erre*. So also, a *Furnace* with large *Ventholes*, gives both a clear and strong *Fire*; but with narrow and small *Ventholes*, a weak *Fire*. So if the distance of space, between the *Furnace* and *Vessel* set in, be large, the *Furnace* then gives a great *Fire*; but if small, a less. In all which the *Artist* may exceedingly *Erre*.

Therefore, the *Rectification* of these *Errors* is, that the *Artist* build his *Furnace*, according to the *Intention* of such a *Fire*, as he should have, *Viz.* Thick, with free *Ventholes*, and with a good distance of the *Vessel* from the sides of the *Furnace*, if he intend to have a great *Fire*: but if a mean *Fire*, in all these *Things* he must find a mean *Proportion*; and if a weak *Fire*, the same *Proportion* in them. All these *Proportions*, We will teach you to find, with

h the true *Preparation*, and determinate
 perience. Therefore, if you would elevate
 great *Quantity* of *Matter* to be *Sublimed*;
 it be provided with a *Sublimatory* of such a
Capacity, that it may contain your *Matter* to
 elevated the height of one hands breadth
 ove the *Bottom*. To this, fit your *Furnace*
 as the *Aludel* (or *Sublimatory*) may be re-
 ved into it, with the distance of two *Fin-*
 s round about the *Walls*, or sides of the
Furnace; which being made, to it also make
Ventholes in one *Proportion*, equally distant,
 t there may be one *Equality* of *Fire* to all
 ts thereof. Then set a *Bar* of *Iron* into the
Furnace transverse, and fastned at each end to
 sides of the *Furnace*; which *Bar* must be
 ant from the *Bottom* of the *Furnace*, as far
 to the *Extension* of one *Hand* with its *Thumb*,
 l about the thickness of one *Finger* above.
 must the *Sublimatory* be firmly placed; and
 losed round about to the *Furnace*, which the
 owing *Description* demonstrates. But then
 nsider whether your *Furnace* can well and
 ely discharge it self of the *Fumosities*, and
Flame can freely pass through the whole
Furnace, in the *Circuit* of the *Aludel*; if so,
 s well proportionate; if not, it is not so.
 en you must open its *Ventholes*, and if by
 at means it be mended, it is well indeed:
 not, then it must necessarily be altered; be-
 use the distance of the *Vessel* from the sides
 the *Furnace*, is too small. Therefore pare

H

off

off the sides of the *Walls*, and enlarge the distance, and then try it. And so continue reiterate (if need be) the enlarging of the *Ventholes*, and paring the *Sides*, until it can freely quit it self of the *Smoak*, and the *Flame* *Lucid* round about the *Aludel*, and the *Smoak* very freely pass out by the *Vents*.

This is an *Experiment* (sufficient for a *Quantity* to be *Sublimed*) of the *Invention* *Magnitude* of the *Furnace*, and of *Dilating* the *Ventholes* thereof, and of the *Distance* of the *Vessel* from the *Walls* of the same. But the *Invention* of *Thickness* of the *Furnace* is (if you intend a great *Fire*) that the same be equal to the extension of one hands breadth, with the *Thumb*; but if a moderate *Fire* be intended then the *Thickness* must be to one hands breadth and if a lesser *Fire*, it must be formed to the *Thickness* of two *Fingers*.

Likewise *Proportion* is to be taken from *Woods* for solid *Woods* give a strong *Fire*, spongy weak, and *Dry Woods* give a great *Fire*, and soon terminable. *Green Woods* give a little and long lasting *Fire*, and *Solid Woods* likewise very durable *Fire*; but *Spongy Woods* a *Fire* easily terminable. Therefore with Consideration of the *Distance* of the *Aludel*, and of the *Magnitude* and *Smallness* of the *Ventholes*, and *Thickness* and *Thinness* of the *Furnace*, and *Diversity* of *Woods* premised, the *Diversities* of all *Fires* come to be found out, with the true *Experience*. But from the greater or lesser

Close

Closure of the Ventholes, or of the Door of the Furnace, by which the Woods are put in, and by the Addition and Subtraction of them, the determinate space of Time of Duration of the Fire comes to be found out, viz. So that (as by a determinate Science) it is known how long the Fire of each, in its degree, can dure in Equality. This Investigation is very profitable and necessary for you; because by it you will be eased of much of your Labour. Therefore exercise your self therein, and in all Things by Us here now lately mentioned; for he who exerciseth himself herein, learns; but he that doth not so, learns not.

C H A P. VII.

Of what Matter, and in what Form the Vessel Aludel (or Sublimatory) is to be made.

BUT the *Intention* of the *Vessel Aludel* is, that that it be made of thick *Glass*; for other *Matter* is not sufficient, unless it be thick; and of like *Substance* with *Glass*. Because *Glass* only, and its like (wanting *Pores*) is able to retain *Spirits* from *Flight*, and that they be not exterminated by the *Fire*; but no other *Matter* is fit: because through the *Pores* of them the *Spirits* are gradually diminished, and

vanish. Nor are *Metals* serviceable in this *Case*, because *Spirits* (by reason of their *Amity* and *Convenience*) penetrate them, and are united therewith; wherefore, passing through them they vanish, as is manifestly proved, by what are determined by Us. And it is found necessarily, and by *Experience*, that this We have said is true. Therefore We are not by any *Thing* excused, from taking *Glass* in the *Composition* of the *Aludel*. In order to which,

Let a round *Glass Vessel*, or *Concha*, be made, with a flat round *Bottom*, and in the middle of the *Sides* thereof a *Zone*, or
This Description is hard to be understood. *Girdle* of *Glass* surrounding the same; and above that *Girdle* cause a round *Wall* to

be made, equidistant from the *Wall* of the *Concha*, to the *Grossitude* of the *Cover* of the said *Concha*; so that in this *Distance* the *Wall* of the *Cover* may freely fall without pressure. But the *Height* of this *Wall* (above the *Girdle*) must be according to the *Measure* of the *Height* of the *Wall* of the *Concha*, or little more or less. This being done, let two *Covers* (or *Heads*) be made equal to the *Measure* of this Concavity of the two *Walls*; the length of both *Covers* must be equal and of one *Span*, and the *Figure* of them one also; viz. *Pyramidal*; in the superior part of which *Covers*, two equal *Holes*, one in the one, and another in the other, should be made so, as
that

that an *Hens Feather* may commodiously be put in ; as a little after will be more clearly expressed. Therefore the *Intention* of this *Vessel Concha*, is, that its *Cover* may be moved at the pleasure of the *Artist*, and that the *functure* might be *Ingenious*, so that through it (without any *Luting*) no *Egrefs* might be made for the *Spirits*. But he that can better contrive this *Vessel*, may so do, notwithstanding our *Description*.

Yet in this We have a special *Intention*, viz. That the interior *Concha*, with its *Sides*, should enter half way within its *Cover*. For seeing it is the *Property* of *Fumes* to *Ascend*, not to *Descend*, by this We find the *Spirits* not to have *Exit* for *Consumption*; and by reason of this, it excels the other *Wayes*, which by Our *Intention* We acquired. And by tryal of this, the *Artist* will see that We have given a true *Estimate* hereof. Also, the *Intention* is, that the *Head* of the *Aludel* should be often emptied, lest part of what is *Sublimed* (the *Quantity* elevated being overmuch) fall down again to the *Bottom*, and so the *Time* of *Subliming*, by this reiteration, be prolonged. Likewise, another *Intention* is, that what *Ascends* up in the form of *Powder* nigh the *Hole* of the *Head* of the *Aludel*, be always kept apart, from that which is found to have ascended fused and dense in small *Lumps*, porous and clear at the *Bottom* thereof, with adherency to the *Sides* of the *Vessel*; because this

is known to have less of *Adustion*, than what is found to ascend nigh to the *Hole* of the *Head*. This is by the *Superior* proved manifestly, by *Reason* and *Experience*. But the *Probation* of the *Goodness* and *Perfection* of *Sublimation*, is already declared, viz. That it be found clear, and lucid, and not burnt with *Inflammation*.

Therefore this is the *Perfection* of the *Intentions* of *Subliming Sulphur*, and *Arsnick*. And if it be not so found, the *Work* must be repeated, with *Consideration* of all its *Intentions*, till the *Sublimate* be found *Perfect*, as is said,

C H A P. V I I I.

Of the Sublimation of Mercury and Argentvive.

NOW We will determine the whole *Intention* of *Sublimation* of *Argentvive*. This *Work* is compleated, when its *Terrestreity* is highly purified, and its *Aquosity* wholly removed. For We are excused from the labour of removing its *Adustion*, because it hath none. Therefore We say, that the *Ingenuity* of separating its superfluous *Earth*, is to mix it with *Things* wherewith it hath not affinity, and often to reiterate the *Sublimation* of it from them. Of this kind, is *Talk*, and the *Calx* of *Egg-shells*, and of *White Marble*. Likewise also

to *Glass* most subtilly beaten, and every kind of *Salt* prepared. For by these it is cleansed, not by other *Things*, having affinity with it (unless they be *Bodies of Perfection*) it is rather corrupted; because all such *Things* have a *Sulphureity*, which, ascending with it in *Sublimation*, corrupt it. And this you find true by experience, because, when you sublime it from *Tin* or *Lead*, you find it (after *Sublimation*) infected with *Blackness*. Therefore its *sublimation* is better made by those *Things*, which agree not with it; but it would be better, by *Things*, with which it doth agree, if they had not *Sulphureity*. Wherefore, this *Sublimation* is better made from *Calx* than from all other *Things*; because that agrees little with it, and hath not *Sulphureity*.

But the way of removing its superfluous *Aquosity*, is, that when it is mixed with *Calxes*, from which it is to be sublimed, it be well ground and commixed with them by *Imbibition*, until nothing of it appear, and afterward the *Wateriness* of *Imbibition* removed by a most gentle heat of *Fire*; which receding, the *Aquosity* of *Argentive* recedes with it. Yet the *Fire* must be so very gentle, as that by it the whole *Substance* of *Argentive* ascend not. Therefore from the manifold *Reiteration* of *Imbibition*, with *Contrition* and gentle *Affation*, its greater *Aquosity* is abolished; the residue of which is removed by repeating the *Sublimation* often. And when you see it most *White*, excelling

Snow in its *Whiteness*, and to adhere (as it were dead) to the *Sides* of the *Vessel*; then again reiterate its *Sublimation*, without the *Feces*; because part of it adheres fixed with the *Feces* and can never by any kind of *Ingenuity* be separated from them. Or afterward, fix part of it; as shall expressly be taught you in the following: And when you have fixed it, then reiterate *Sublimation* of the *Part* remaining that it may be likewise fixed.

Being fixed, reserve it; but first prove it upon *Fire*. If it flow well, then you have administered sufficient *Sublimation*, but if not, add to it some small part of *Argent vive* sublimed and reiterate the *Sublimation*, till your end be answered; for if it hath a lucid and most white *Colour*, and be porous, then you have well sublimed it, if not, not. Therefore in the *Preparation* of it made by *Sublimation* be not negligent; because such as its *Mundation* (or cleansing) shall be, such will be its *Perfection* in projection of it upon any of the imperfect *Bodies*, and upon its own *Body* unprepared. Yet here note, that *Some* have by it formed *Iron*, others *Lead*; some *Copper*, and others *Tin*. Which happened to them, through negligence of *Preparation*; sometimes of it alone, sometimes of *Sulphur*, or of its *Compeer*, mixt with it. But if you shall by *Subliming* directly cleanse and perfect this *Subject*, it will be a firm and perfect *Tincture* of *Whiteness*, the like of which is not.

C H A P. IX.

Of Sublimation of Marchasite.

THerefore, the sum of the *Intention* of *Sublimation* of *Argentvive*, being sufficiently declared, We now come to the *Sublimation* of *Marchasite*; of which there are two ways. One is performed without *Ignition*, the other with *Ignition*; and that is, because it hath a twofold *Substance*: viz. One *Sulphur*, pure in its nature; the other *Argentvive*, mortified. The first is profitable, as *Sulphur*; the second profitable, as *Argentvive* mortified, and moderately prepared. Therefore We take this last, because by it We are excused from the former *Argentvive*, and the labour of mortifying it.

The intire *Way* of *Sublimation* of this *Subject* is, that it be ground to *Powder*, and put into an *Aludel*, and its *Sulphur Sublimed* without *Ignition*; always, and that very often, removing what is *Sublimed*, for the afore-said *Reason*; and afterward augmenting the force of *Fire*, unto *Ignition* of the *Aludel*. And the first *Sublimation* of *Marchasite* must be made in a *Vessel* of *Sublimation*, and so long continued, as until the *Sulphur* be separated; the *Process* being successively, and orderly continued, until it is manifest, that what was
in

in it of *Sulphur*, be all passed out. Which may be proved by these manifest *Experiments*. For when its whole *Sulphur* shall be elevated, you will see the *Colour* thereof changed into most *White*, mixt with a very clear, pleasant, and *Cælestine Colour*: Also you will otherwise prove this, because what shall be of the *Nature* of *Sulphur* will burn and give a *Flame*, as *Sulphur*. But what shall be secondly *Sublimed*, after that *Sublimate*, will neither be inflamed, nor shew any *Properties* of *Sulphur*, but of *Argentive* mortified in the *Reiteration* of *Sublimation*.

C H A P. X.

Of the Vessel, in which Marchasite may rightly be Sublimed.

Therefore We collect that, by its way of *Sublimation*, which is thus: A most solid and well cocted *Earthen Vessel*, must be made to the length of half the *Stature* of a *Man*, but in breadth *Diametrically*, no more than that the *Hand* may commodiously enter. The *Bottom* of this *Vessel* (which must be made so, as it may be separated and conjoyned) must be made after the similitude of a plain *Dish* or *Porrenger* very deep; viz. from the superior *Orifice* to the *Bottom*, the depth of one *Hands* length,

length, with its *Fingers*. And from that *Place*, or moveable *Bottom* to the *Head*, the *Vessel* must be very accurately *Glazed* within, with very thick *Vitrification*. And upon the *Head* of the *Vessel* must be fitted an *Alembeck* with a wide nose or beak: For in such a *Vessel* That is best sublimed. Therefore the *Bottom* must be conjoyned with its *Vessel*, with very firm and tenacious *Luting*, and the *Marchasite* spread upon (or within) that *Bottom*; and then the *Alembeck* set upon the *Superior Part*: and so placed in a *Furnace*, of which the property is to give a strong *Fire*, viz. of *Fusion* of *Silver*, or *Copper*, which in the *Sum* of our *Work*, where we shall declare the *Diversities* of all *Instruments*, We sufficiently describe to you. And this being done, you must surround the top of your *Furnace* with an *Hoop* or *Ring* of *Iron* flat, having a hole in its middle, proportionate to the *Magnitude* of the *Vessel*; that the *Vessel* may stand fast within it. Then lute the *functures* in the *Circuit* of the *Vessel* and the *Furnace*, least the *Fire* passing out there, be an hindrance to the adherency of your *Sublimation*, leaving only four small *Windows*, or *Doors*, that may be opened and shut in the *Flat-Ring* or *Hoop* aforesaid, through which *Coals* may be put in round about the *Sides* of the *Furnace*. Likewise four other holes must be left under them, and between their *Spaces*, for the putting in of *Coals*; and six or eight lesser holes, proportionate to the *Magnitude* of

of the little *Finger*, which must never be shut, that by them the *Fire* may commodiously free it self from *Fumosities*. Let these last *Holes* be in the *Juncture* of the *Furnace*, with the afore-said *Hoop*.

But that *Furnace* is of great *Ignition*, the *Sides* of which are to the height of two *Cubits*; and in the midst whereof is a round *Grate* or *Wheel* bored full of very many small holes close together, and strongly annexed to the *Furnace* with *Luting*. The Superior part of these holes must be closer, or smaller above, but wider or more open beneath, that *Ashes* or *Coals* may the more freely fall from them, and the *Grate* be left continually open for the more free *Reception* of the *Air*. For the free and ample admission of the *Air* through the *Inferior Holes*, is one *Cause* of great *Ignition* by the *Furnace*. Therefore be exercised therein, and you will find out the *Secret*. But the *Cause* of so great *Length* of the *Vessel*, is, that a great part of it may stand up, and be extended beyond the *Fire*, and be kept cool, that the *Fumes* of the *Sublimate* ascending may find a *Place* of cooling, and adhere; and not find a way of *Flight*, and be exterminated. This he well knows, who hath sublimed in short *Sublimatories*, wherein he found nothing of the *Sublimate*; because, by reason of the *Shortness* of his *Vessel*, the *Fire* was equal in heat through the whole of the same. Therefore, the *Matter* to be sublimed, always stood

ood converted into the *Substance* of *Fume*, and could not any where adhere, but gradually vanish through the *Pores* of the *Vessel*.

Wherefore, in subliming all Things, the *Vessel* must the greater part of it be extended high above the *Fire*, that the same extended *Part* may serve for a *Refrigeratory*. But the *Cause* of *Vitrification*, or *Glazing* the *Vessel*, is, that the ascending *Fumes*, in the place of their *Ascension*, may not find the *Sides* of the *Aludel* porous, and penetrating them, take their *Flight*. Therefore the *Place* of their *Ascension* is vitrified, that the *Way* of their *Flight* may be stopped. But the *Bottom* of the *Vessel* is not *Glazed*, because it stands in the *Fire*, which would melt its *Vitrification*; and that melting, both the *Bottom* it self, and *Matter* to be sublimed, would also be melted, and turned into *Glass*. For the *Property* of *Glass* is to overcome all Things, and convert them to it self. Therefore, all these Things, and their *Causes*, being considered, Let your *Fire* be continued under the *Vessel*, until you be assured by infallible *Experience*, the whole is ascended. The Experiment of this is, the putting in a *Rod* of *Earth* well burned (having a small hole in the end, reaching almost to the middle thereof, and answering to the quantity of the little *Finger*) nigh the *Matter* of which the *Sublimation* is made. And if any thing ascending adhere to the hole, the *Whole* is not sublimed; but if not, then the *Sublimation* is ended.

ended: By this same Exercise, in all Things to be sublimed, you may be assured of the End of your Work.

C H A P. XI.

Of the Sublimation of Magnesia and Tutia : Also of Imperfect Bodies, and of the Addition of Matter elevating them.

THE Intention of the Sublimation of Magnesia and Tutia, is the same with the Intention of the last Sublimation of Marchasite. For all these cannot be sublimed without Ignition. Therefore they all have one Intention, with the same Causes, and the same Experiences; and that hath one General Order. Because it necessarily happens, that whatsoever are sublimed with Ignition, must be sublimed without Feces; for in themselves they have enough yea, too much Feces: the sign of which is the difficulty of their Sublimation.

Likewise all Bodies diminished from Perfection, are sublimed in the same Order, and no difference of diversity is, unless that in Bodies the Fire of Sublimation must be more vehement, than in Magnesia, Marchasite, and Tutia. And so likewise, Bodies, in their Sublimations, are not diversified, except that some need

need the adjunction of something else to elevate them; others not. But there is one special *Consideration*, by *Experience* found good in the *Sublimation* of *Bodies*; and that is, that no great *Quantity* of the *Body* to be *sublimed*, be at once put into the *Bottom* of the *Vessel*; because a great abundance of *Matter* impedes *Sublimation*. Also the *Bottom* of the *Sublimatory* should be flat, not concave; that the *Body* equally and thinly spread upon the *Bottom*, may equally and much be elevated in all its *Parts*.

Bodies needing the *Admixture* of *Matters* elevating, are *Venus* and *Mars*, by reason of the slowness of their *Fusion*. Therefore *Venus* needs *Tutia*, and *Mars* *Arsnick*; and with these they are easily elevated, because they mostly agree with them. Wherefore after *Consideration* of them, let *Sublimation* be made as in *Tutia*, and in things like to it in *Sublimation*; and let their *Sublimation* be disposed in the same *Order*, with its *Causes* and *Experiences*.

C H A P. XII.

Of Descension, and the way of Purifying by Pastills.

THe *Intentions* of *Sublimation*, with all their *Causes*, being already declared, it remains, that We now shew the way of *Descension*, with its *Causes*, and determinate and compleat *Order* likewise. For there was a threefold *Cause* of its *Invention*. One, that when any *Matter* is included in that *Vessel*, which is called a *Chymical Descensory*, after its *Fusion* it may descend through the *Hole* thereof, and by its *Descent* We be assured that it hath admitted *Fluxing*. Another *Cause*, that weak *Bodies* may by it be preserved from *Combustion*, after *Reduction* from their *Calxes*. For when We attempt to reduce weak *Bodies* from their *Calxes*, We cannot reduce all their whole *Substance* at one time. Therefore, if that *Part*, which is first reduced into *Body*, should expect the *Reduction* of the whole, a great *Quantity* of it would vanish by the *Fire*. Wherefore it was necessarily devised, that one part, so soon as reduced, might be taken from the *Fire*. And this is done by a *Descensory*. The third *Cause* of the *Invention* of it, was the *Depuration* of *Bodies* from every thing extraneous :

extraneous. For the *Body* descends in *Flux* clean, and leaves every thing that is extraneous in the *Concavity* thereof.

Therefore *Descension* being invented for these three necessary *Causes*, We will now determine the *Method* of it, with its *Instrument* first denoted with its *Causes*. In order to which, We say, that the *Form* of it must be such, as its *Bottom* may be pointed, and the *Sides* of it without *Roughness*, equally terminating into the aforesaid *Acuity*, or *Point* of the *Bottom*; and its *Cover* (if it need any) must be made in the likeness of a plain or flat *Dish*, and well fitted to it; and the *Vessel* with its *Cover* must be made of good and firm *Earth*, not easily cracking in the *Fire*. Then put in the *Matter*, which you would have to descend, upon round *Rods* made of like *Earth*, and so placed as they may be more nigh the *Top* than *Bottom* of the *Vessel*. Then covering the *Vessel* and luting the *functure*, set it within *Fire* of *Coals*, and blow it until the whole *Matter* descend into a subjacent *Vessel*. Yet (if the *Matter* be of difficult *Fusion*) it may be put upon a *Table* plain, or of small *Concavity*, from which it may easily descend, by inclining the *Head* of the *Descensory*, when it is in *Flux*. For by this *Bodies* are purified.

But they are better purified by *Pastills*, which way of *Purification* is the same with the way of *Purifying* of the *Descensory*. Therefore by it We are excused from that: For it holds the

Feces of Bodies, as a *Descensory* and better therefore We declare the *Way* of it. We take *Body*, of which the *Intention* is to be cleansed and that We reduce to most fine *Grains*, or *Filings*, or into a *Calx* (which is more perfect) and mix with it some other *Calx*, which the *Intention* is not to be melted; and then We make the *Body* to flow. For We find that, often repeated, find *Bodies* to be cleansed but not with perfect *Mundification*, which We know to be *Perfection*; yet with a profitable *Mundification*, that *Bodies* capable of *Perfection*, may the better and more perfectly be transformed: For there is to be an *Administration* preceding that *Transformation*; every *Administration* shall sufficiently be declared to you in the following. Here We only give you a *Description* of the *Descensory*.

C H A P. XIII.

Of Distillation and its Causes, and Three kinds of the same, viz, by Alembick, by a Descensory, and by a Filter.

Therefore, following Our *Purpose*, 'tis convenient We should speak of *Distillation* with its *Causes*; *Distillation* is an *Elevation* of aqueous *Vapours* in their *Vessel*. And *Distillation*

tion is diversified. For some *Distillations* are by *Fire*, and some without *Fire*. Those made by *Fire* are of two kinds; one, which is by *Elevation* into the *Alembeck*; and the other by *Chymical* *Descensory*, by mediation of which the *Oyl* of *Vegetables* is extracted.

The *Cause* why *Distillation* was invented, and the general *Cause* of the *Invention* of every *Distillation*, is the *Purification* of *Liquid Matter* from its turbulent *Feces*, and *Conservation* of it from *Putrefaction*. For We see a *Thing Distilled* (by what kind soever of *Distillation*) to be rendered more *Pure*, and to be better preserved from *Putrefaction*. But the special *Cause* of that *Distillation*, which is made by ascent into the *Alembeck*, is the desire of acquiring *Water Pure* without *Earth*. The *Experience* of which is, that We see *Water* so *Distilled*, to have no *Feculency*. The *Cause* of the *Invention* of *Pure Water*, was the *Imbibition* of *Spirits*, and of clean *Medicines*. As for *Example*, When We need *Imbibition*, We must have pure *Water*, which leaves no *Feces* after its *Resolution*; by which *Feculency*, Our *Medicines* and cleansed *Spirits* might be infected and corrupted. But the *Cause* of that *Invention*, which is made by *Descent*, was the *Extraction* of *Oyl* pure in its *Nature*; because by *Ascent*, *Oyl* cannot be had in its *Combustible Nature*. And such an *Inquisition* also was, that the *Colour* which is permixed with its *Substance*, might be had; for this may be helpful in the *Case*. But *Distillati-*

on, which is made by *Filter*, is performed without *Fire*; and the *Cause* of its *Invention* was *Cleanness* of the *Water* only.

Now We will shew you the *Methods* of *Distillations*, with their *Causes*. Therefore of that which is made by *Ascent*, there is a twofold *Way* or *Method*. For one is performed in an *Earthen Pan* full of *Ashes*; but the other with *Water* in its *Vessel*, with *Hay* or *Wool*, orderly so disposed, that the *Cucurbit*, or *Distillatory Alembick*, may not be broken before the *Work* be brought to *Perfection*. That which is made by *Ashes*, is performed with a greater, stronger, and more acute *Fire*; but what is made by *Water*, with a mild and equal *Fire*. For *Water* admits not the *Acuity* of *Ignition*, as *Ashes* doth. Therefore, by that *Distillation*, which is made in *Ashes*, *Colours*, and the more gross *Parts* of the *Earth*, are wont to be elevated; but by that which is made in *Water*, the *Parts* more subtile, and without *Colour*; and more approaching to the *Nature* of simple *Wateriness*, are usally elevated. Therefore more subtile *Separation* is made by *Distillation* in *Water*, than by *Distilling* in *Ashes*. This he knows to be true, who when he had *Distilled Oyl* by *Ashes*, received his *Oyl* scarcely altered into the *Recipient*; but willing to separate the *Parts* thereof, was by necessity forced to *Distill* it by *Water*. And then by reiterating that *Labour*, he separated the *Oyl* into its *Elemental Parts*; so that from a most red *Oyl*, he extracted a most
white

white and most serene *Water*, the whole *Redness* thereof remaining in the *Bottom* of the *Vessel*.

Therefore by this *Magistry*, We must necessarily come to the determinate *Separation* of all the *Elements*, of every *Vegetable Thing*, and of that which from the *Vegetable* proceeds to a *Being*, and of every like *Thing*: but by that, which is made by *Descent*, We may attain the *Oyl* of every *Thing* determinately, *viz.* of all *Vegetables*, and of their *Like*: and by that, which is made by *Filter*, We acquire the *Clearness* of every *Liquorous Thing*. Yet all these *Things* are known, even to *Men* knowing little or nothing; but if any *Man* knoweth them not, he knows nothing of this *Magistry*. Therefore let him practice in the *Exercise* and he will find it out.

The *Disposition* of that which is made by *Ashes*, is, that a strong *Earthen-Pan* be taken and fitted to the *Furnace*, like to the afore-said *Furnace* of *Sublimation*, with the same *Distance* from the *Sides* of the *Furnace*, and with like *Ventholes*; upon the *Bottom* of which *Pan* sifted *Ashes* must be put to the thickness of one *Finger*, and upon the *Ashes* the *Vessel* of *Distillation* set, and covered round about with the same, almost as high as to the *Neck* of the *Alembeck*. This being done, put in the *Matter*, which you intend shall be *Distilled*; *Lastly*, Cover the *Vessel* with its *Alembeck*, the *Neck* of which must inclose the *Neck* of

the inferior *Cucurbit*, even up to the curved *Channel* of the *Alembeck*, least what is to be *Distilled* should flie away; and lute the *Alembeck* firmly with its *Cucurbit*, and give *Fire* to it, until it begin to *Distill*. But the *Alembeck* and its *Cucurbit*, must be both of *Glass*. And the *Fire* must be increased according to the *Exigency* of the *Distillation*, until it be found, by urging the *Fire*, that all which should be *Distilled* is *Distilled* off.

The *Disposition* of the second *Intention* of *Distillation*, which is made by *Water*, is like to this, in the *Vessel* and *Alembeck*: yet it differs in this, *viz.* That in this, must be taken an *Iron* or *Brass-Pan*, and that fitted to the *Furnace*, as is said. Afterwards, upon the *Bottom* of the *Pan*, within must be laid a *Bed* of *Hay*, or *Wooll*, or other such like *Matter*, to the thickness of three *Fingers*, that the *Cucurbit* may not be broken; and with the same *Hay*, or like *Things*, the *Cucurbit* must be covered round about, almost as high as to the *Neck* of the *Alembeck*; and upon them many small *Sprigs*, or *Sticks* spread, and upon the *Sticks* weighty *Stones* laid, which with their weight may depress the *Hay*, or other like *Matter*, with the *Cucurbit* and *Alembeck*, and firmly and steddily hold them depressed upon the *Bottom* of the *Pan*, that they be not moved, or raised by the *Water*; and that stirring be the *Cause* of breaking the *Glass*, and *Destruction* of the *Matter* to be *Distilled*. Afterwards,

erwards, upon the *Hay* and *Sticks* depressed with the *Stones*, pour *Water* until the *Pan* be full. This being done, put *Fire* under and Distil, until all be *Distilled* off.

The *Disposition* of that, which is made by *Descent*, is, that a *Glass Descensory* be made, with its *Cover*, and that put in which is to be *Distilled*, and then the *Cover* luted on; and *Fire* made upon the *Top*, or over it: for its *Distillation* descends.

The *Disposition* of that, which is made by *Filter*, is, that the *Liquor* to be *Distilled* be put into a *Stone Concha*, and the wider part of the *Filter* put into the said *Liquor*, even to the *Bottom* of the *Concha*, but the narrower part of it hang out over the *Orifice* of the said *Vessel*. And under that end of the *Filter* must be set another *Vessel* for receiving the *Distillation*. Therefore, when the *Filter* begins to *Distill*, the *Water* with which it was moistened will first *Distill* off; which ceasing, the *Liquor* to be *Distilled* succeeds. Which *Liquor* if it be not as yet serene, it must so often be put into the *Concha* again, and re-distilled, as until it be *Distilled* most serene.

But all these *Operations*, which are easie, need no great *Probation*; therefore I am willing to pass that over in *Silence*. This is the *Description* of all the *Vessels* of every *Distillation*, here now compleated by Us.

C H A P. I V.

Of Calcination, as well of Bodies as of Spirits, with its Causes and Methods.

AFTER the Narration of Distillation, We proceed to Discourse of Calcination. Calcination is the Pulverization of a Thing by Fire, through Privation of the Humidity consolidating the Parts. The Cause of the Invention of it is, that the adustive, corrupting and defiling Sulphureity, may be abolished by Fire. Yet it is diversified, according to the Diversity of Things to be Calcined. For Bodies are Calcined, and Spirits are Calcined; yea, other Things also extraneous from the nature of these; yet with a diverse Intention. And seeing there are imperfect Bodies of two kinds; viz. Hard, as Venus and Mars, and Soft, as Jupiter and Saturn; all which are Calcined: there was a necessity of Calcining them with a divers Intention, viz. General and Special. They are all Calcined with one general Intention; which is, that their corrupting and defiling Sulphureity may be abolished by Fire. For so every adustive Sulphureity, which could not be removed without Calcination, is burnt away from every thing whatsoever. And because the Body it self is solid, and by reason
of

of that solidity, the occult *Sulphureity* concealed within the *Continuity* of the *Substance* of *Argentvive*, is defended from *Adustion*: therefore it was necessary to separate the *Continuity* thereof, that the *Fire* freely coming to every of its least *Parts*, might burn the *Sulphureity* from it, and the *Continuity* of *Argentvive* in the *Body*, not defend it.

Likewise, the common *Intention* in it, is *Depuration* of the *Earthiness*: For it is found, that *Bodies* are cleansed by reiterated *Calcination* and *Reduction*; as We shall shew in the following.

Special *Calcination* is of soft *Bodies*, and with these two *Intentions*, that through it there may be an *Intention* of hardning and firing; which is attained to by an *Ignitious Repetition* of *Calcination* upon them; of which it is expedient We should *Discourse*, in the following *Treatise*. For We find that they are manifestly hardned by that *Ingenuity*.

But the *Cause* of the *Invention* of the *Calcination* of *Spirits*, is, that they may the better be fixed, and be the more easily dissolved into *Water*. Because every kind of Things *Calcined* is more fixed than the not *Calcined*, and of easier *Solution*; and because the *Parts* of the *Calcinate* more subtiliated by *Fire*, are more easily mixed with *Waters*, and turned into *Water*. And this you will find so to be, if you be experienced. The *Calcination* of other *Things*, is subservient to the *Exigency*

gency of the Preparation of Spirits and Bodies; of which Preparation We shall speak more at large in the following. But any of these Things, or such as these, is not of Perfecti n.

Therefore the way or Method of Calcination is diverse, by reason of the Diversity of things to be calcined. For Bodies are otherwise calcined, than Spirits, or other Things. And Bodies diverse each from other, are likewise diversly calcined. For soft Bodies have one General way, according to the Intention of Calcination, viz. that both may be calcined by Fire only; and by the Acuity of Salt prepared or not prepared, both likewise. Therefore, the first Calcination by Fire only, is thus prepared: You must have a Vessel of Iron or Earth, formed after the similitude of a Porringer, the structure of which must be very firm, and fitted to the Furnace of Calcination, in such wise, that under it the Coals may be cast in and blowed. These being thus ordered, you must cast in Lead or Tin into your Vessel, which must be firmly set upon a Trivet of Iron, or on three Stone-Columes, and likewise surely fastned to the Walls of its Furnace, with three or four Stones set in stiff between the Furnace-sides and the Vessel, that it may not be stirred. The Figure of the Furnace must be the same with the Form of the Furnace of great Ignition, of which mention is made above, and shall more fully be declared in the Following. Therefore in that Furnace

nace kindle *Fire* under your *Vessel* of *Sublimation*, sufficient for *Fusion* of the *Body* to be calcined. And when the *Body* shall, by heat of *Fire*, contract a *Black skin* upon it, gather that off from it by a *Slice*, or other fit *Instrument* of *Iron* or *Stone*, that will not permit it self to be burnt to the *Infection* of the *Calx*. This drawing off, or taking off the *Skin*, must so long be continued, as until the whole *Body* be converted to *Powder*. If it be *Saturn*, a greater *Fire* must be administered, until the *Calx* be changed into a *Colour* most yellow or red. If it be *Jupiter*, it must likewise be exposed and continued in the *Fire*, until the *Calx* be changed into compleat *Whiteness*.

Yet in this We would have the *Artificer* to be well advised, that *Saturn* is easily reduced from its *Calx*; but *Jupiter* most difficultly. Therefore, let him be careful, that he err not in exposing *Saturn*, after its first *Pulverization* to too great a *Fire*, and so reduce the *Calx* into *Body*, before it is perfected. For he needs *Temperance* of *Fire*, and that leisurely augmented by degrees, with *Caution*, until it be confirmed in its *Calx*; proving not so easily reducible, that a greater *Fire* may be administered to it, for compleatly perfecting its *Calx*. Likewise, he must be careful, that he err not in *Jupiter*, by reason of its difficult *Reduction*; so, that when he intends to reduce its *Calx*, he find it not reduced, but in its former

former condition, or turned into *Glass*; and thence he conclude its *Reduction* impossible. For We say, if a great *Fire* be not administered, in the *Reduction* of *Tin*, it reduceth not; and if a great *Fire* be administered, it doth not necessarily happen, that it shall be reduced; but 'tis possible it may be converted to *Glass*. And that is, because *Jupiter*, in the profundity of its *Nature*, hath the fugitive *Substance* of *Argentvive* included: which, if kept long in *Fire*, flies away, and leaves the *Body* deprived of *Humidity*; so that it is found more apt for *Vitrification*, than to be converted to the *Fusion* of a *Metallick Body*. For every Thing deprived of its proper *Humidity*, gives no other than a *Vitrificatory Fusion*. Whence it necessarily follows, that the *Artist* must hasten to reduce it swiftly, with the speedy force of a violent *Fire*: for otherwise it is not reduced. Therefore let him practice therein, and he will come to the *Knowledg* thereof.

The way of *Calcination* of these two *Bodies*, which is performed by the *Acuity* of *Salt*, is, that *Quantity* after *Quantity* of *Salt* be very often cast upon them in their *Fusion*, and permixed by much agitation with a *Rod* of *Iron* over the *Fire*, until by mixtion of the *Salt* they be turned into *Ashes*. And afterward, by the same way of *Perfection*, the *Calxes* of them are perfected, with their *Considerations*. But in this also there is difference in the *Calcination* of these two *Bodies*. For *Lead*, with the

the first labours of *Calcination*, is more easily converted to *Powder* than *Tin*; yet the *Calx* of it is not more easily perfected, than the *Calx* of *Tin*. The Cause of this Diversity is, because *Saturn* hath a more fixed *Humidity* than *Jupiter*.

Of *Venus* and *Mars*, the way of *Calcination* is one; yet diverse from the former, by reason of the difficulty of their *Liquefaction*. And it is this, either of these *Bodies* reduced into *Plates*, must be heat red hot, but not melted. For, by reason of the great *Quantity* of *Earthiness* in them, and the large Measure they have of adustive and flying *Sulphureity*, they are easily this way deduced into *Calx*. And that therefore is, because by reason of much *Earthiness*, mixt with the Substance of *Argentive*, the due continuation of *Argentive* is disturbed. Therefore *Porosity* is caused in them, through which the *Sulphureity* passing may fly away; and the *Fire*, by that Means having access to it, burn and elevate the same. Whence it comes to pass, that the *Parts* are made more rare, and through Discontinuity of the *Rarity* converted into *Ashes*. The *Experience* of this is manifest, because *Plates* of *Copper* exposed to *Ignition*, yield a *Sulphureous Flame*, and cause pulverizable *Scales* in their *Superficies*. And that therefore is, because from the *Parts* more nigh, a more easie combustion of *Sulphur* must necessarily be made.

But the *Form* of the *Furnace* of this *Calcination*,

nation, is the same with the *Form* of the *Furnace* of *Distillation*, only that this must have one great hole left in the *Crown* of it, whence it may free it self from *Fumosities*. And the *Site* of Things to be calcined, must be in the midst of the *Furnace*, that the *Fire* may have free access to them round about. But the *Vessel* must be of *Earth*, made in the form of a *Porring* or deep *Dish*.

The way of *Calcination* of *Spirits*, is, that to them approaching to *Fixation* be administered *Fire*, gradually, and very leisurely increased, that they fly not, until they be able to sustain the greatest *Fire*. Their *Vessel* must be round, every way closed, and their *Furnace* the same with this lastly mentioned. With a like *Furnace*, and like *Vessel*, every Thing is likewise calcined. Yet We are excused from greater Labour, than what must be employed in preventing their *Flight*: because other Things (unless *Spirits*, and what is nigh to the Nature of *Spirits*) fly not.

C H A P. XV.

Of Solution, and its Cause.

NOW We intend to speak of *Solution*. *Solution* is the Reduction of a Dry Thing into *Water*. Therefore, We say, that every
Perfection

Perfection of Solution is compleated with subtile *Waters*, and especially the acute, and sharp, and saline *Waters*, having no *Feces*; as is *Distilled Vinegar*, *Sowre Grapes*, *Pears* of very great sharpness, *Pomegranets*, and the like of these distilled.

The *Cause* of the *Invention* of this, was the *Subtiliation* of those Things, which neither have *Fusion* nor *Ingress*; by which was lost the great *Utility* of fixed *Spirits*, and of those Things which are of their *Nature*. For every Thing which is dissolved, must necessarily have the *Nature* of *Salt*, or of *Allom*, or of their like. And the *Nature* of them is, that they give *Fusion* before their *Vitrification*. Therefore *Spirits* dissolved will likewise give like *Fusion*. And since they in their own *Nature*, agree with *Bodies*, and each with other, *Fusion* being acquired, they must by that necessarily penetrate *Bodies*, and penetrating transmute the same. But they neither penetrate, nor transmute, without our *Magistry*, which is this, *viz.* that after *Solution* and *Coagulation* of the *Body*, to it be administred some one of the *Spirits* purified, not fixed; and that so often sublimed from it, as until it remain with it, and give to it a more swift *Fusion*, and conserve the same in *Fusion* from *Vitrification*. For the *Nature* of *Spirits* is, not to be vitrified, and to preserve the *Mixture* from *Vitrification*, as long as they are in it. Therefore the *Spirit*, which more retains the
Nature

Nature of *Spirits*, more defends from *Vitrification*. But a *Spirit* only purified, more preserves than a *Spirit* purified, calcined, and dissolved: therefore there is a necessity of mixing such a *Spirit* with the *Body*. For from these results good *Fusion*, and *Ingress*, and firm *Fixation*.

But We are able to prove, by the *Works* of *Nature*, that Things only holding the *Nature* of *Salts*, *Alkoms*, and the like, are *Soluble*. For considering, We find in all her *Works* no other things to be dissolved, but them. Therefore, whatsoever are dissolved, they must necessarily be dissolved by their *Nature*. Yet, because We see all Things truly calcined, to be dissolved, by Reiteration of *Calcination*, and *Solution*; therefore, We by that prove, that all *Calcinates* approach to the *Nature* of *Salts*, and *Alkoms*, therefore must necessarily be themselves attended with those properties. But the way of *Solution* is twofold, viz. by hot *Dung*, and by boyling or hot *Water*. Of both which there is one *Intention*, and one *Effect*.

The *Way* of *Dissolving* by *Dung*, is, that the *Calciate* be put into a *Glass Vessel*, and upon the same poured of distilled *Vinegar*, or the like, double its weight, and the Mouth of the *Vessel* well closed, that nothing may respire; and then this *Matter*, with its *Vessels*, set in *Hot Dung* to be dissolved, and the *Solution* afterwards by *Filter* seperated. But the not dissolved must be again calcined, and after
Calcination

Calcination again in like manner dissolved, until by repeating the Labour, the whole be dissolved.

The *Way of Dissolving* by boyling *Water*, is more swift, and it is thus: The calcinate must in like manner be put into its *Vessel*, with *Vinegar* poured on it as before, and the *Orifice* well closed, that nothing expire; then the *Vessel* must be set, buried in *Straw*, into a *Pan* full of *Water*, as in the *Way of Distillation* by *Water*; We before appointed; and afterward *Fire* kindled under it, until the *Water* boyl for an hour. This being done, the *Solution* must be filtred, and kept apart. But the not dissolved, again calcined, and again in the same manner dissolved; until by repeating the Labour, the whole be dissolved.

C H A P. XVI.

Of Coagulation, and its Causes, and of diverse ways of coagulating Mercury; and of dissolved Medicines.

Coagulation is the *Reduction* of a Thing *Liquid*, to a *Solid Substance*, by *Privation* of the *Humidity*. But there is a twofold *Cause* of its *Invention*: one is, the *Induration*, or *Hardning* of *Argentvive*; the other *Cause* of *Invention* is, the freeing of *Medicines* dissolved, from the *Wateriness* with them admixed. There-

K

fore

fore it is diversified, according to the Multiplicity of things to be coagulated. For *Argentive* needs one *Coagulation*, but dissolved *Medicines* another. Yet there is a twofold *Coagulation* of *Argentive*. One, by washing away its whole innate *Humidity* from it: the other, by *Inspissation* (or thickning) of its *Humidity*, until it be hardened. Yet it is a most difficult and laborious *Work* to congeal it, even with the profoundness of clear sighted *Industry*. Therefore We will declare the whole *Ingenuity* of its *Coagulation*.

Some thought the *Ingenuity* of its *Coagulation* was to keep it long in a temperate *Fire*: who when they supposed they had coagulated it, after removal of it from the *Fire*, found the same to flow, as before. By which they were driven to amazement and wonder, strenuously arguing, that this was not possible to be effected. But Others, from *Natural Principles*, supposing that every *Humidity* must necessarily by heat of *Fire* be converted into *Dryness*, endeavoured with *Instancy* of *Perseverance* to continue the *Conservation* of it in *Fire*; and by this *Continuation*, they at last came to this, *viz.* that some of these *Men* converted it into a *White-Stone*. Others into a *Red*, and others into a *Citrine* or yellow *Stone*, which neither had *Fusion*, nor *Ingress*: and the *Cause* of these *Diversities* they could not judg of, therefore cast it away.

Others endeavoured to coagulate it with *Medicines*, and this they effected not; but it proved

ved a *Delusion* to them; either because
 y coagulated it not, or because it was in-
 ibly extenuated; or their *Coagulation* was
 in the form of any *Body*. And the *Cause*
 the *Diversity* of these Things, they knew
 Others, compounding *Artificial Medi-*
 s, coagulated it in *Projection*; but their
 gulation was not profitable, because they
 erted it to an imperfect *Body*: and the
 se of this likewise could not see. There-
 e 'tis expedient We should declare the *Cau-*
 of these Things, that the *Artificer* may
 ne to the *Magistry* of its *Coagulation*.
 Wherefore, as is already sufficiently decla-
 y Us, the *Substance* of *Argentvive* is uni-
 m; wherefore it is not possible, in short
 ce of time, by keeping it in a constantly
 ntinued *Fire*, to remove the *Aquosity* there-
 Therefore too much haste was the *Cause*
 the first *Error*. And being of a subtile *Sub-*
 ce, it recedes from the *Fire*; therefore
 cessive *Fire* is the *Cause* of the *Error* of those
 en from whom it flies. It is easily mixed
 th *Sulphur*, *Arsnick*, and *Marchasite*, by
 son of Community in their *Nature*. There-
 e it appears to be coagulated by them; not
 to the form of a *Body*, but of *Argentvive*
 xed with *Lead*. For these, being fugitive,
 cannot retain it in the contest of *Fire*, until it
 n attain to the *Nature* of a *Body*: but
 ough the Impression of *Fire*, they fly with
 therefore that is the *Cause* of the *Error* of
 K 2 those

those who so coagulate. Likewise, *Argentvive* hath much *Humidity* united to it which cannot possibly be separated from it unless by Violence of *Fire* warily adhibited with Conservation of it in its own *Fire*. And they, by augmenting this its own *Fire* as far as it can bear, take away the *Humidity* of *Argentvive*, leaving no part sufficient for *Metallick Fusion*; which being taken away it cannot be melted. And this is the Cause of their *Error*, who coagulate it into a *Stone* not fusible.

In like manner, *Argentvive* hath *Sulphureous* Parts naturally mixt with it; yet some *Argentvive* hath more, others less, which to remove by *Artifice* is impossible. Therefore seeing it is the property of *Sulphur*, with *Argentvive*, to create a red or citrine Colour (according to its Measure) the ablation, or removal of that being made, the property of *Argentvive* is by *Fire* to give a white Colour. This is therefore the Cause of the variety of Colours after its Coagulation into a *Stone*. Likewise it hath the *Earthiness* of *Sulphur* mixt with it, by which all its Coagulations must necessarily be infected. And this is the Cause of the Error of those, who coagulate it into a perfect *Body*. Therefore it happens, from the Diversity of the *Medicines* in its Coagulation, that diverse *Bodies* are created in its Coagulation; and from the diversity of that likewise, what is to be coagulated

d. For, if either the *Medicine*, or that, have *Sulphur* not fixed, the *Body* created of it must needs be soft. But if fixed, the *Body* must necessarily be hard. Also, if *White*, white; and if *Red*, red. And if the *Sulphur* be remiss from *White*, or *Red*, the *Body* likewise must needs be remiss; and if *Earth*, the *Body* is imperfect, if not, not so. Also every not fixed *Sulphur* creates a livid *Body*; but the fixed, as much as in it lies, not. And the pure Substance of it creates a pure *Body*, the not pure, not so.

Also the same Diversity doth in like manner happen in *Argentvive* alone, without the Combination of *Sulphur*, by reason of the Diversity of *Mundification*, and *Preparations* of it *Medicines*. Therefore an Illusion happens from the part of the Diversity of the *Medicines*; so that sometimes in the *Coagulation* of it is made *Lead*, sometimes *Tin*, sometimes *Copper*, and sometimes *Iron*: which happens by reason of *Impurity*. And sometimes *Gold* or *Silver* is made thence; which must needs proceed from *Purity*, with Consideration of the *Colours*.

But *Argentvive* is coagulated by the frequent precipitation of it with violence to the forcible *Heat* of strong *Fire*. For the *Asperity* of *Fire* easily removes it *Aquosity*. And this work is best done by a *Vessel* of a great length, the sides of which it may find place to cool and adhere, and (by reason of the length of

the *Vessel*) to abide, and not flye, until it can be again precipitated to the *Fiery Bottom* of the same; which must always stand very hot, with great *Ignition*: and the same *Precipitation* be continued, till it be totally fixed. It is also coagulated with long and constant *Retention* in *Fire*, in a *Glass Vessel* with a very long *Neck* and round *Belly*; the *Orifice* of the *Neck* being kept open, that the *Humidity* may vanish thereby. Also it is coagulated by *Medicine* convenient for it: and that we will declare to you more plainly in the following. And here likewise, that we may declare our compleat *Intention* relating to it, according as We have found by *Experience*, We say, that the *Medicine* of it is that, which most nearly adheres to it in its profundity; and before its flight is commixed with it throughout its least parts. Therefore there is a necessity of collecting that from Things convenient to it, or agreeing with the same. Of this kind are all *Bodies*, and *Sulphur* and *Antimony*.

But, because We see not any of the *Bodies* in its *Nature* to coagulate it, but it to flye from them, of how great conveniency soever they be; We have therefore considered, that no *Body* adheres to it in its inmost parts. Wherefore, that *Medicine* must needs be of a more subtile *Substance*, and more liquid *Fusion*, than *Metals* themselves are. Also, by *Spirits*, remaining in their *Nature*, We see not a Coagulation

tion of it to be made, that is firm and stable; but fugitive and of much *Infection*. Which indeed happens, by reason of the flight of *Spirits*; but the other, from the *Commixtion* of the adustible and earthy *Substance* of them. Therefore, hence it is manifestly evident, that from whatsoever Thing the *Medicine* thereof is extracted, that must necessarily be of a most subtle and most pure *Substance*, of its own *Nature* adhering to it, and of *Liquefaction* most easie, and thin as Water; and also be fixed against the violence of *Fire*. For this will coagulate it, and convert the same either into a *Solar* or *Lunar Nature*.

Thus we have shewed you the *Properties* of the *Medicine*, by which you may attain to it; and this we have determined in a very proper *Speech*. Therefore studiously exercise your self thereabout, and you will find it. But that you may not blame Us, as if We had not sufficiently spoken thereof, We say, that this *Medicine* is extracted from *Metallick Bodies* themselves, with their *Sulphur*, or *Arsnick* prepared: likewise from *Sulphur* alone, or *Arsnick* prepared; and it may be extracted from *Bodies* only. But from *Argentvive* alone it is more easily, and more nearly, and more perfectly found; because *Nature* more amicably embraceth its proper *Nature*, and in it more rejoyceth, than in an extraneous *Nature*. And in it is facility of *Extraction* of the *Substance* thereof, seeing it already hath a *Substance* sub-

tile in *Act*. But the *Ways* of acquiring this *Medicine* are by *Sublimation*, as is by us sufficiently declared. And the way of fixing it, is likewise shewed in its *Chapter*. But the way of coagulating Things dissolved, is by a *Glass* placed in *Ashes* up to its *Neck*, and temperate *Fire* administered thereunto, until their *Aquosity* vanish.

C H A P. XVII.

Of Fixation, and its Causes, and of the diverse ways of fixing Bodies and Spirits.

F*ixation* is the convenient disposing a *Fugitive* Thing, to abide and sustain the *Fire*. The *Cause* of the *Invention* of this *Fixation*, is, that every *Tincture*, and every *Alteration*, may be perpetuated in the Thing altered, and not changed. But it also is diversified according to the Diversity of Things to be fixed; which are certain *Bodies* diminished from *Perfection*, as *Saturn*, *Jupiter*, *Mars*, and *Venus*: and according to the Diversity of *Spirits* also, which are *Sulphur* and *Arsnick* in one *Degree*, and *Argentivive* in another; but *Marchasite*, *Magnesia*, *Tutia*, and the like of these, in the third.

Therefore these *Bodies* diminished from *Perfection*

fection, are fixed by their *Calcination*; because thereby they are freed from their *Volatile* and corrupting *Sulphureity*. And this We have sufficiently declared in the *Chapter* of *Calcination*. But *Sulphur* and *Arsnick* are fixed two ways, *viz.* by *Reiteration* of their *Sublimation* in the *Vessel Aludel*, until they remain fixed. Therefore, according to this, the *Intention* of hastening the *Fixation* of them, is, that the *Invention* of repeating a manifold *Sublimation* in a short time, be observed therein; which *Reiteration* is made by two *Aludels*, with their two *Heads* or *Covers*, in the following *Order*, that you may never cease from the *Work* of *Sublimation*, until you have fixed them. Therefore, so soon as they have ascended in one *Vessel*, put them into the other; and so do continually, never suffering them long to abide adhering to the sides of either *Vessel*; but constantly keep them in the *Elevation* of *Fire*, until the *Elevation* of them ceaseth. For, the sooner you can multiply the manifold *Repetitions* of *Sublimation*, the more swiftly and better will you abbreviate the time of its *Fixation*. For this *Cause*, there was a second way of *Fixion* found out, which is by precipitating of it sublimed into *Heat*, that it may constantly abide therein, until it be fixed. And this is done by a long *Glass Vessel*, the *Bottom* of which (made of *Earth*, not of *Glass*, because that would crack) must be artificially connexed with good *Luting*; and

and the ascending *Matter*, when it adheres to the *Sides* of the *Vessel*, with a *Spatula* of *Iron* or *Stone*, thrust down to the *Heat* of the *Bottom*, and this *Precipitation* repeated, till the whole be fixed.

The way of fixing *Argentvive*, is the same with the way of *Fixation* of *Sulphur* and *Arsnick*; and these ways differ not, unless that *Sulphur* and *Arsnick* cannot be fixed, if their most thin inflammable *Parts*, be not separated from them, with the subtile *Artifice* of *Division*, by this ultimate way of *Fixation*. But *Argentvive* hath not this *Consideration*, therefore, in this *Method*, they need a more temperate *Heat* than *Argentvive*. In like manner they are diversified, because these must be elevated higher, by reason of their slowness, than *Argentvive*; and also because they are fixed in longer time than it. Therefore they require a longer *Vessel* for their *Fixation* than *Argentvive*.

The *Fixation* of *Marchasite*, *Magnesia*, and *Tutia*, is, that after the first *Sublimation* of them is finished, casting away their *Feces*, We reiterate their *Sublimation*, so often returning what ascends upward; to that which remains below, of either of them, until they be fixed. The *Description* of the *Vessels* of these, is already given.

C H A P. XVIII.

Of Ceration , and its Cause.

Ceration is the mollification of an hard Thing, not fusible unto *Liquefaction*. Hence it is manifest, that the Cause of the *Invention* of this , was , that the *Matter* which had not *Ingress* into the *Body* for *Alteration* , by reason of *Privation* of its *Liquefaction*, might be mollified so as to flow, and have *Ingress*; therefore some thought *Ceration* was to be made with *Liquid Oyls* and *Waters* : but that is erroneous, and wholly remote from the *Principles* of this *Natural Magistery* , and reprov'd by the manifest *Works* of *Nature*. For We find not in those *Metallick Bodies* , that *Nature* hath posited an *Humidity* soon terminable ; but rather long durable , for the necessity of their *Fusion* and *Mollification* ; because , if she had insited in them an *Humidity* soon terminable , it would necessarily follow, that the *Bodies* must be totally deprived of it , in one only *Ignition*. Whence also it would follow, that every *Body* could neither be hammered nor melted, after one *Ignition*.

Wherefore , imitating the *Works* of *Nature* as much as We can , We must necessarily follow her *Way* in *Cerating*. She *Cerates* in the *Radix* of fusible *Things* , with an *Humidity* ,
which

which is above all *Humidities*, able to sustain the *Heat of Fire* : therefore it is necessarily expedient for Us also, to cerate with like *Humidity* : But this *Cerative Humidity* is no thing better, more possibly, and more nearly found, than in these, viz. in *Sulphur*, and in *Arsnick*, nearly; but more nearly in *Argentvive*. Therefore We see not the *Humidity* of these to leave their *Earth*, by reason of the strong Union, which they have in the *Work of the Mixtion of Nature*. But in all other *Things* having *Humidity*, by *Experience* you will find, that the same is separated in *Resolution* from their *Earthy Substance*; and after *Separation* thereof, that they are deprived of all *Humidity*. Yet in the *Spirits* aforesaid, it is not so. Therefore, there is no other *Thing*, by which We may be excused from taking them in the *Work of Ceration*.

The way of *Ceration* by them is, that the *Sublimation* of them be so often multiplied upon the *Thing* to be *Cerated*, until remaining with their *Humidity* in it, they give good *Fusion*. Yet this cannot be effected, before the perfect cleansing of them, from every corrupting *Thing*. But it seems better to me, that the *Oyls* of these should be first fixed, by *Oyl of Tartar*, and every *Ceration*, competent and necessary for this *Art*, be made with them.

*The end of the First Book of G E B E R
of the Sum of Perfection, or of the
Perfect Magistery.*

The Second Book
Of the Sum of
P E R F E C T I O N,
 OR OF THE
P E R F E C T M A G I S T E R Y.

The AUTHOR'S PREFACE,
 Dividing this Second Book into
 Three Parts.

THe *Discourse* of the *Principles* of
 this *Magistry* being compleated,
We must necessarily (according
to Our Promise) exactly prosecute the
Intent of this Art, in a Speech conve-
nient and proper thereunto. Which In-
tent is, a Consideration of every Thing,
by which the Perfection of this Work
may more manifestly be shewed. And
it is a Consideration of the necessity of
Perfection of the Medicine, viz. How
it may be understood from what thing
that

that may best and more nearly be extracted, for the intire Perfection of the Imperfect. And it is likewise a Consideration of the Artifices, by which We may know, whether the Perfection be compleat, or not. Therefore these Three being delivered, the whole Knowledge of Perfection will be described, according to the Exigency of Our Art.

The First Part of this Second Book, Of the *Knowledge of Things*, whereby the possibility and way of *Perfection* may be understood.

C H A P. I.

That the Knowledge of Perfection of this Art, depends on the Knowledge of the Nature of Spirits and Bodies, &c.

IT is not possible to know the *Transmutations* of *Bodies*, or of *Argentvive*, unless the *Knowledge of the Nature* of them according to their *Radixes*, be well impressed in the *Mind of the Artist*. Therefore We will first
 notific

notifie the *Principles* of *Bodies*, viz. What they are according to their *Causes*, and what *Good* or *Evil* they contain in themselves. But afterward We will shew the *Natures* of all those *Bodies*, with all their *Properties*, viz. What are the *Causes* of the *Corruption* of them; proving the same by their *Experiences*.

CHAP. II.

Of the Nature of Sulphur and Arsnick.

Therefore first, inferring the *Nature* of *Spirits*, which are the *Principles* of those *Bodies*; We say, that *Sulphur* and *Arsnick* are a *Fatness* of the *Earth*, as above is declared; the *Experience* and manifest *Probation* of which you may gather, from its easie *Inflammation*, and the easie *Liquefaction* thereof by *Heat*. For nothing is inflamed, but what is oleaginous, or melts easily by *Heat*, unless it hath the *Nature* thereof. Therefore *Sulphur*, and its *Compeer*, have an inflammable *Substance*, and *Earthy Feculency*, the *Cause* of their *Corruption*. But they have a perfecting middle *Cause*, viz. between this and that. *Earthyness* in it is the *Cause* of *Corruption*, because it neither hath *Fusion*, nor *Ingress*: and the *Inflammable Substance* likewise; because it neither stands in *Fire*, nor makes to stand; and because
from

from every kind of it , it yields *Blackness*. Therefore their middle *Substance* is the *Cause* of *Perfection* in them ; because by its *Earthyness* it is not hindered from *Ingress* , which is perfected by good *Fusion* ; and by the *Subtility* of it , its *Impression* is not easily removed for *Flight*. Yet the *Middle Substance* of them is not the *Cause* of *Perfection* of *Bodies* , or of *Argentvive* , unless it be fixed. Which being not fixed , although its *Impression* is not easily removed , yet it is not stably perpetuated. Hence it is manifest , that the *Artist* must necessarily divide the *Middle Substance* thereof. But some have thought it impossible to divide the same , by reason of its strong *Mixtion*. And indeed they opposed their own manifest *Works*.

For they calcined *Sulphur* , although not much , so that it had neither *Fusion* nor *Inflammation*. But that must necessarily happen by *Division* ; because *Sulphur* remaining in its *Natural Commixtion* must unavoidably be inflamed and burned. Therefore by the *Division* of divers *Substances* in it , 'tis apparent , that (in the same *Artifice*) the more inflammable part of it , is separated from the *Parts* not inflammable. For if it be possible , by *Calcination* , to come to the *Removal* of all *Inflammable Parts* in it , they must necessarily confess , from their own *Natural Works* , that every *Division* of *Parts* is possible to be attained. But because this depends on most subtile *Artifice* , they thought it to be impossible. There-

Therefore, from the above-premised, it is evident, that *Sulphur* is not of the *Verity* of our *Art*, but a part thereof. And We have now brought you to the *Knowledge* of the *Artifice*, by which it is possible to come to the *Division* thereof. But in *Arsnick*, because the *Radix* of its *Minera*; by the *Action* of *Nature*, many inflammable parts of it are resolved, therefore the *Artifice* of its *Separation* is easie. Yet that is the *Tincture* of *Whiteness*, at *Sulphur* of *Redness*. Therefore it is needfull, that great *Cautions* should be used in the *Division* of *Sulphur*.

C H A P. III.

Of the *Nature* of *Mercury*; or *Argent-vive*.

IN *Argentvive* likewise, there is a necessity of removing *Superfluities*, For it hath *Causes* of *Corruption*, viz. An *Earthy Substance*; and *Adustible Wateriness* without *Inflammation*. Yet some have thought it not to have any superfluous *Earth*, and *Uncleanness*; but what thought by them is vain. For We see it to consist of much *Lividness*, and not of *Whiteness*. And We likewise see the *Black* and *Fetulent Earth* to be separated from it with ease. *Artifice*, by a *Lavation*, the *Method* of
L which

which We will shew. But because We are
 that to acquire a twofold *Perfection*, viz. To
 make a *Medicine*, and to perfect it; therefore
 We must necessarily prepare the same by the
 Degree of a twofold *Mundation*; for two
Cleanings of *Mercury* are necessary. One, by
Sublimation for the *Medicine*, and this is here
 shewed; and the other, by a *Lavament* for *Co-*
gulation; and that also shall be shewed. For
 if We would create *Medicine* of it, then there
 is a necessity to cleanse it from the *Fec-*
ulency of its *Earthiness* by *Sublimation*; least it
 create a *Livid Colour* in *Projection*: and also
 to remove its *Fugitive Wateriness*, least it
 make the whole *Medicine Fugitive* in *Projection*
 and to keep safe the middle *Substance* thereof
 for *Medicine*: Of which the property is not
 to be burned, and to defend from *Combustion*
 and not to flie it self; and also to make fixed.
 Therefore We prove that it be a *Perfective*
 by many *Experiences*. For We see *Argentvive*
 more nearly to adhere to *Argentvive*, and
 to be more beloved by the same; but next to
 it is *Gold*, and after that *Silver*.

Wherefore, hence it follows, that *Argent-*
vive is more friendly to its own *Nature*: but
 We see other *Bodies* not to have so great *Con-*
formity to it, and therefore We in very deep
 find them less to partake of the *Nature* there
 of. And whatsoever *Bodies* We see more to
 defend from *Adustion*, those We consider to
 possess more the *Nature* of it. Therefore 'tis
 manifest

manifest, that *Argentvive* is the *Perfective* and *Salvative* of *Adustion*, which is the the *Ultimate* of *Perfection*.

But the *Second Degree* of *Mundation*, is for its *Coagulation*. And the washing away of its *Earthiness* for one *Day* only, is sufficient for it. The *Method* of which *Washing* is this : Take an *Earthen Dish*, and into it put your *Argentvive*, upon which pour only so much of most strong *Vinegar*, or any other like *Thing*, as will be sufficient to cover it. Then set the *Dish* over a gentle *Fire*, that the whole may be warm and not too hot; and stir it continually with your *Fingers* on the *Bottom* of the *Dish*, that the *Argentvive* may be divided in the likeness of a subtile white *Powder*, until the whole *Vinegar* be evaporated, and the *Mercury* revived. After you see the *Vinegar* to come off feculent and black, cast that away, and wash the *Mercury* with fresh *Vinegar*; repeating this *Washing*, until you see the *Colour* of its *Earthiness* to be perfectly changed into a clear *Colour*, mixt with a white and coelestine *Colour*, which is a sign of perfect *Washing*. Therefore when it comes to that, project upon it the *Medicine* of *Coagulation*, and it will be *Coagulated* into a *Solifick*, or *Lunifick*, according as the *Medicine* was prepared; the *Narration* of which We set down in the following. From what is now mentioned, 'tis manifest, that *Argentvive* is not *Perfective* in its *Nature*; but that is, which

is produced of it by Our *Artifice*. And so likewise is it in *Sulphur* and its *Compeer*. Therefore in these it is not possible *Naturally* to follow *Nature*, but by Our *Natural Artifice*.

C H A P. IV.

Of the Nature of Marchasite, Magnesia, and Tutia.

BUt there is a necessity We should also treat of other *Spirits*, viz. *Marchasite*, *Magnesia*, and *Tutia*, making great *Impression* in *Bodies*. Therefore, what they are, with their *Probations*, We shall shew in the present Chap. *Marchasite* hath in its *Creation* a two-fold *Substance*, viz. of *Argentvive* mortified and approaching to *Fixation*, and of burning *Sulphur*. That it hath *Sulphureity* We find by manifest *Experience*: for when it is *Sublimed*, a manifest burning sulphureous *Substance* proceeds from it, and the *Sulphureity* of it is likewise found without *Sublimation*. For if it be put into the *Fire*, it is no sooner red hot, but it is inflamed with a *Sulphureous Flame*, and *Burns*. Also, it is sensibly manifested, that it hath the *Substance* of *Argentvive*; for it gives to *Venus* the *Whiteness* of pure *Silver*, as also to *Argentvive*; and We see it, in its *Sublimation* to yield

a *Cæleſtine Colour*, and to have a manifeſt *Metallick Lucidity*. All which make the *Artiſt* certainly to know, that it contains in its *Radix* theſe *Subſtances*.

Alſo, you may manifeſtly prove by the ſame *Experiences*, that *Magnesia* hath a more turbid *Sulphur*, and an *Argentvive* more earthy and ſeculent; and that the ſame *Sulphur* is likewise more fixed, and leſs inflammable: and it is more approximate to the *Nature* of *Mars*. But *Tutia* is the fume of *White Bodies*; and this is evidenced by manifeſt *Probation*. For the *Fume* of the *Mixtion* of *Jupiter* and *Venus*, adhering to the *Sides* of the *Forges*, or *Furnaces* of *Artificers Working* in thoſe *Metals*, makes the ſame *Impreſſion* as it. And what a *Metallick Fume* doth not, without the *Admixtion* of ſome *Body*, the ſame this likewise effects not. Therefore, ſeeing this *Fume* is of *White Bodies*, the *White* cannot *Citrinate* or *Colour Bodies*, but the *Red*. For *Citrinity* or *Yellowneſs*, is no other, than a determinate *Proportion* of *White* and *Red*. Therefore it, by reaſon of its *Subtlety*, more penetrates the *Profundity* of the *Body*; and conſequently more alters, than its own *Body*; and more adheres in the *Examen* with ſmall *Artifice*, as is now declared to you. Wherefore, what *Bodies* ſoever are altered by the *Vertue* of *Argentvive*, or of *Sulphur*, or of the like of theſe, muſt neceſſarily be altered: becauſe theſe only communicate in *Nature* to thoſe *Bodies*.

C H A P. V.

Of the Nature of Sol, or Gold.

NOW of *Bodies*, We will more amply declare the intimate *Nature* of them. And first of *Sol*, but afterward of *Luna*, and then of all the other, according as shall be thought expedient, with their *Probations*, which are acquired by *Experiment*.

Sol is created of the most subtile *Substance* of *Argentvive*, and of most clear *Fixture*; and of a small *Substance* of *Sulphur* clean, and of pure *Redness*, fixed, clear, and changed from its own *Nature*, tinging that. And because there happens a *Diversity* in the *Colours* of that *Sulphur*, the *Citrinity* (or *Yellowness*) of *Gold* must needs have a like *Diversity*. For some is more intense, other less in *Yellowness*. That *Gold* is of the most subtile *Substance* of *Argentvive* is most evident, because *Argentvive* easily retains it. For *Argentvive* retains not any *Thing*, that is not of its own *Nature*. And that it hath the clear and clean *Substance* of that, is manifest by its splendid and radiant *Brightness*, manifesting it self not only in the *Day*, but also in the *Night*. And that it hath a fixed *Substance* void of all burning *Sulphureity*, is evident by every *Operation* of it in *Fire*:

for

for it is neither diminished nor inflamed. And that it is tinging *Sulphur*, is manifest by this, viz. that being mixt with *Argentvive*, it transforms the same into a *Red Colour*; and being sublimed with strong *Ignition* from *Bodies*, so that the *Substance* of them ascends, with that it creates a most *Yellow Colour*. Therefore, 'tis apparent, that when its *Substance* is pure, it creates a pure *Colour*; but when not pure, an impure *Colour*. But he who requires a sign of the *Probation* of its *Yellowness*, wants his *Sense*; because that is discerned by sight.

Therefore the most subtile *Substance* of *Argentvive* brought to *Fixation*, and the purity of the same, and the most subtile *Matter* of *Sulphur*, fixed and not burning, is the whole *Essential Matter* of *Gold*. But in it is found a greater *Quantity* of *Argentvive*, than of *Sulphur*; wherefore *Argentvive* hath greater *Ingress* into it. For this cause, whatsoever *Bodies* you would alter, alter them according to this *Exemplar*; that you may deduce them to the *Equality* thereof. The way to effect which, We have now given. For *Gold* having subtile and fixed *Parts*, those *Parts* could in its Creation be much condensed: and this was the *Cause* of its great *Weight*. But, by great *Decoction* made by *Nature*, a leisurely and graduate *Resolution* of it was made, together with good *Inspissation*, and its ultimate *Mixtion*, that it might melt in the *Fire*.

From the fore-going 'tis evident, that a large

C H A P. V.

Of the Nature of Sol, or Gold.

NOW of *Bodies*, We will more amply declare the intimate *Nature* of them. And first of *Sol*, but afterward of *Luna*, and then of all the other, according as shall be thought expedient, with their *Probations*, which are acquired by *Experiment*.

Sol is created of the most subtile *Substance* of *Argentvive*, and of most clear *Fixture*; and of a small *Substance* of *Sulphur* clean, and of pure *Redness*, fixed, clear, and changed from its own *Nature*, tinging that. And because there happens a *Diversity* in the *Colours* of that *Sulphur*, the *Citrinity* (or *Yellowness*) of *Gold* must needs have a like *Diversity*. For some is more intense, other less in *Yellowness*. That *Gold* is of the most subtile *Substance* of *Argentvive* is most evident, because *Argentvive* easily retains it. For *Argentvive* retains not any *Thing*, that is not of its own *Nature*. And that it hath the clear and clean *Substance* of that, is manifest by its splendid and radiant *Brightness*, manifesting it self not only in the *Day*, but also in the *Night*. And that it hath a fixed *Substance* void of all burning *Sulphureity*, is evident by every *Operation* of it in *Fire*:
for

for it is neither diminished nor inflamed. And that it is tinging *Sulphur*, is manifest by this, viz. that being mixt with *Argentvive*, it transforms the same into a *Red Colour*; and being sublimed with strong *Ignition* from *Bodies*, so that the *Substance* of them ascends, with that it creates a most *Yellow Colour*. Therefore, 'tis apparent, that when its *Substance* is pure, it creates a pure *Colour*; but when not pure, an impure *Colour*. But he who requires a sign of the *Probation* of its *Yellowness*, wants his *Sense*; because that is discerned by sight.

Therefore the most subtile *Substance* of *Argentvive* brought to *Fixation*, and the purity of the same, and the most subtile *Matter* of *Sulphur*, fixed and not burning, is the whole *Essential Matter* of *Gold*. But in it is found a greater *Quantity* of *Argentvive*, than of *Sulphur*; wherefore *Argentvive* hath greater *Ingress* into it. For this cause, whatsoever *Bodies* you would alter, alter them according to this *Exemplar*; that you may deduce them to the *Equality* thereof. The way to effect which, We have now given. For *Gold* having subtile and fixed *Parts*, those *Parts* could in its Creation be much condensed: and this was the *Cause* of its great *Weight*. But, by great *Decoction* made by *Nature*, a leisurely and graduate *Resolution* of it was made, together with good *Inspissation*, and its ultimate *Mixtion*, that it might melt in the *Fire*.

From the fore-going 'tis evident, that a large

Quantity of Argentvive is Cause of Perfection, but much of *Sulphur* is *Cause of Corruption*. And *Uniformity in Substance*, which through the *Mixtion* is made in *Natural Decoction*, is *Cause of Perfection*; but *Diversity in Substance* is *Cause of Corruption*. And *Induration* (or *Hardning*) and *Inspissation*, which is made by long and temperate *Decoction*, is *Cause of Perfection*; but the contrary of *Corruption*. Therefore, if *Sulphur* shall not duly fall upon that *Argentvive*, diverse *Corruptions* must necessarily be inferred, according to the *Diversity* of it. For the *Sulphur*, which falls upon it fixed, may not be all adustible, or all adustible and flying, in the Nature of *Sulphur*; or flying, and not in the Nature of *Sulphur*; or hold part of the flying, and part of the fixed; or in part hold the Nature of *Sulphur*, and in part not; or be all clean, or half unclean; or be of much or little *Quantity*; of much excelling in the *Mixture*, or of little *Quantity* excelled in it; or neither overcoming, nor overcome; or white, or red, or between both. Therefore, from all these *Diversities*, there was a necessity that diverse *Bodies*, and the like of these, should be created in *Nature*. All which *Diversities* We intend to speak of with manifest *Probations*.

C H A P. V I.

Of the Nature of Luna, or Silver,

THerefore, 'tis now clear from the precedent, that if clean, fixed, red, and clear *Sulphur* fall upon the pure *Substance* of *Argent-vive* (being it self not excelling, but of small *Quantity*, and excelled) of it is created pure *Gold*. But if the *Sulphur* be clean, fixed, white and clear, which falls upon the *Substance* of *Argentvive*, pure *Silver* is made, if in *Quantity* it exceed not: yet this hath a *Purity* short of the *Purity* of *Gold*, and a more gross *In-spissation* than *Gold* hath. The *Sign* of which, is, that its *Parts* are not so condensed, as that it can be equal in *Weight* to *Gold*; nor hath it so fixed a *Substance* as that: the *Sign* of this is, its *Diminution* in *Fire*; and the *Sulphur* of it, which is neither fixed, nor incombustible, is the *Cause* of that *Diminution*. But it is not impossible, or improbable, to give Judgment of the same, as fixed and not fixed, in respect of one *Body*, or another. For *Luna's Sulphureity*, compared with the *Sulphureity* of *Sol*, is not fixed and burning; but in respect of the *Sulphur* of other *Bodies*, it is fixed, and not burning.

C H A P.

C H A P. VII.

Of the Nature of Mars, or Iron. Also of the Effects of Sulphur and Mercury; and of the Causes of Corruption and Perfection.

BUT if fixed earthy *Sulphur* be commixt with fixed earthy *Argentvive*, and both these be not pure, but of a livid *Whiteness*, the *Quantity* of the *Superancy* of which, is *Sulphur* highly fixed, of these *Iron* is made: because the *Superancy* of fixed *Sulphur* prohibits *Fusion*. Therefore, hence 'tis manifest, that *Sulphur*, by the work of *Fixation*, more swiftly destroys the easiness of *Liquefaction*, than *Argentvive*. But We see *Sulphur* not fixed, sooner to melt than *Argentvive*. By these is manifested the *Cause* of *Swiftness* and *Slowness* of *Fusion* in every *Body*. For what hath more of fixed *Sulphur*, more slowly admits of *Fusion*, than what partakes of burning *Sulphur*, which more easily and sooner flows: and this is clearly enough already declared by Us. But that the fixed *Sulphur* makes slower *Fusion*, is evident by this, *viz.* that it is never fixed, unless it be calcined, and no *Calcinate* gives *Fusion*: therefore in all Things it must impede the same. That it is not fixed, unless

less it be calcined, is manifest by the *Experiment* of him, who would have fixed the same not calcined: because he always found it to fly, until it was turned into *Earth*, the Similitude of which is of the Nature of *Calx*.

Yet this happens not in *Argentvive*; because that may be fixed, without being turned into *Earth*, and likewise fixed with Conversion of it into *Earth*. For by hastning to its *Fixation*, which is made by *Precipitation*, it is fixed, and turned into *Earth*. Also, by the successive *Sublimation* of it often repeated, it is fixed likewise, and not changed into *Earth*, but gives *Metallick Fusion*. This is manifest to, and proved by Him, who hath experienced both *Fixations* thereof, even to the Consummation of the *Work*; by hasty *Precipitation*, and also by the slow, with continually repeated *Sublimations*. For he saw, and found it so, as he saw it written by Us. And this therefore is, because it hath a viscid and dense Substance: the *Sign* of which is, the *Grinding* of it, by imbibition and mixtion, with other Things. For *Viscosity* is manifestly perceived in it, by the much adherency thereof. That it hath a dense *Substance*, he that hath but one eye may manifestly see by its aspect, and by poyssing the immense weight thereof. For it, whilst it is in its own Nature, excels *Gold* in weight; and it is of a most strong *Composition*, as is declared. Therefore, hence it is manifest, that it may be fixed without

without Consumption of its *Humidity*, and without Conversion of it into *Earth*. For, by reason of the good adherency of Parts, and the fortitude of its *Mixtion*, if the parts of it be in any wise inspissate by *Fire*, it permits it self no further to be corrupted, nor suffers it self (by the ingress of a furious Flame into it) to be elevated into *Fume*: because it admits not rarefaction of it self, by reason of its Density, and want of *Aduſtion*; which is made by combuſtible *Sulphureity*, which it hath not.

Therefore, by what is mentioned, is found (with an indubitate *Invention*) the wonderful double *Kind* of two *Secrets*, viz. one, the *Causes* of *Corruption* of every of the *Metals* by *Fire*; one of which is the *Inclusion* of a burning *Sulphureity* in the profundity of their *Subſtance*, diminishing them by *Inflammation*, and exterminating alſo into *Fume*, with extream Consumption, whatſoever *Argentive* in them is of good *Fixation*. But the other is a multiplication upon them of an exterior *Flame* penetrating, and reſolving them with it ſelf into *Fume*, of how great *Fixation* ſoever that in them is. A third *Cause* of *Corruption* is rarefaction of them by *Calcination*: for then the *Flame*, or *Fire*, can penetrate into, and exterminate them. Therefore, if all *Causes* of *Corruption* concur, ſuch *Bodies* muſt needs be exceedingly corrupted. But if not all, the ſwiftness of *Corruption* of every *Body* is remitted, according to the *Remiſſion* of them.

The

The second Kind is *Goodness*, which by it is considered in *Bodies*. For seeing *Argentvive*, for no *Causes* of *Extermination* permits it self to be divided into parts in its Composition (because it either with its whole Substance recedes from the *Fire*, or with its whole remains permanent in it) in it is necessarily observed a *Cause* of *Perfection*. Therefore praised be the glorious and blessed *Most High GOD*, who created it, and gave to the same a *Substance*, and the *Properties* of a *Substance*, which are given to none of the Things in *Nature* to possess; that this *Perfection* might be found in it, by a certain *Artifice*, as We have found therein with near potency. For it is that which overcomes *Fire*, and by *Fire* is not overcome; but in it amicably rests, rejoicing therein.

C H A P. VIII.

Of the Nature of Venus, or Copper.

Wherefore, returning to our purpose, We say, that if the *Sulphur* be unclean, gross, and fixed, as to its greater part; but as to its lesser part not fixed, red, and livid; in relation to the whole, not overcoming, nor overcome; and this fall upon gross *Argentvive*, *Copper* must necessarily be created thereof.

of. The Probation of all these is easie, by things given from the Nature of them. For, when *Copper* is exposed to *Ignition*, you may discern a *Sulphureous Flame* to arise from it, which is a *Sign* of *Sulphur* not fixed. And the loss of the *Quantity* of it by *Exhalation*, through the frequent *Combustion* thereof, signifies that it hath fixed *Sulphur*. For from that is caused the slowness of its *Fusion*, and *Induration* (or *Hardness*) of its *Substance*, which are *Signs* of the Multitude of its fixed *Sulphur*. And that there is *Sulphur* red and unclean, conjoyned with unclean *Argent vive*, is known by *Sense*; therefore it needs no other *Probation*. Therefore, by *Experiment*, you may attain to the whole *Secret*.

For you see every Thing, by the Action of *Heat* changed into *Earth*, with ease to be dissolved, and reduced to the *Nature* of *Water*. This happens by *Reason* of the *Subtiliation* of the parts by *Fire*. Therefore a Thing more subtile in its proper *Nature*, reduced to this *Earthy Nature*, is more subtiliated thereby; because it is more dissolved; so that, what are of a most subtile *Nature*, are most and best dissolved and subtiliated. Hence the *Cause* of the *Corruption* and *Infection* of these two *Bodies*, viz. of *Mars* and *Venus*, is apparent: for it is by *Sulphur* of much *Quantity* fixed; and by not fixed *Sulphur*, of small *Quantity* in *Venus*, but of lesse *Quantity* in *Mars*. Therefore, when the fixed *Sulphur* comes

comes to *Fixation* by *Heat* of *Fire*, its parts are subtiliated ; but that part, which is in the *Aptitude* of *Solution* of its Substance, is dissolved. The *Sign* of which is the *Exposition* of these two *Bodies* to the *Vapour* of *Vinegar* : for by that, the *Aluminosity* of their *Sulphur* (created in it by subtiliative *Heat*) flowereth in the *Superficies* of them. And if you put these two *Bodies* into a *Saline Liquor*, many parts of them are easily dissolved by *Ebullition*. And if you look into the *Minera's* of these two, you will find a manifest *Substance* of *Aluminosity*, to distill dissolved from them, and in them to adhere: which *Aluminousness*, by the *Saline Wateriness*, and easie *Solution*, is changed into *Water*. For nothing is found *Watery* and easily soluble, except *Al-lom*, and what is of its *Nature*.

But the *Blackness* in either of these two *Bodies*, created by *Fire*, is by reason of the *Sulphur* not fixed, which is concluded in them: much indeed in *Venus*, but little in *Mars*, and it approacheth nigh to the *Nature* of fixed *Sulphur*. Therefore, 'tis not possible, that such an *Impression* should be easily removed from *Mars*. Hence it is now evident, that *Fusion* is made from *Sulphur* not fixed, and also *Fusion* is helped thereby ; but *Fusion* is not made from fixed *Sulphur*, being rather impeded by the same. There is no necessity to think, that *Fusion* is not made, and that *Fusion* is impeded by fixed *Argentvive*. This he knows to be
certainly

certainly true, who, by no *Art* of *Fusion* could make *Sulphur* to flow, after its *Fixation* : but having fixed *Argentvive*, by frequently repeating the *Sublimation* thereof, found it apt to admit good *Fusion*.

Hence therefore it is manifest, that those *Bodies* are of greater *Perfection*, which contain more of *Argentvive* ; but what contain less, of less *Perfection*. Therefore study in all your *Works*, that *Argentvive* may excel in the *Commixtion*. And if you can perfect by *Argentvive* only, you will be the *Searcher* out of a most precious *Perfection*; and of the *Perfection* of that, which overcomes the *Work* of *Nature*. For you may cleanse it most inwardly, to which *Mundification Nature* cannot reach. But the *Probation* of this, viz. that those *Bodies*, which contain a greater *Quantity* of *Argentvive*, are of greater *Perfection*, is their easie *Reception* of *Argentvive*. For We see *Bodies* of *Perfection* amicably to embrace *Argentvive*.

Therefore from the precedent *Discourse* 'tis evident, that in *Bodies* there is a twofold *Sulphureity* : One indeed included in the *Profundity* of *Argentvive*, in the beginning of their *Mixtion* ; but the other is supervenient. One of which is removed with *Labour*, but the other cannot be possibly taken away by any *Artifice* performed by *Fire*, to which our *Operation* can congruously and profitably come ; it being so firmly and radically united therein.

And

and this is proved by *Experiment*: for We see the adustible *Sulphureity* to be abolished by *Fire*, but the fixed *Sulphureity* not so. Therefore, when We say, *Bodies* are cleansed by *Calcination*, you must understand that to be meant of the *Earthy Substance*, which is not united to the *Radix* of their *Nature*. For it is not possible, by the *Art of Fire* to cleanse what is united; unless the *Medicine of Argentvive* (hiding and contempering that, or separating from the *Mixture*) have access.

Separation of an *Earthy Substance* from its compound, which in the root of *Nature* is united to a *Metal*, is thus: Either it is made by *Elevation*, with things elevating the *Substance* of *Argentvive*, and leaving the *Sulphureity*, by reason of its conveniency with them, as *Tutia* and *Marchasite*; because they are *Ames*, part of which is a greater *Quantity* of *Argentvive* than of *Sulphur*. The *Experience* of this you may see, when you shall joyn these with *Bodies* in a strong and sudden *Fusion*; for these *Spirits* in their *Flight* carry up the *Bodies* with them: Therefore you may elevate with them. Or else, by a *Lavation* with *Commixtion* with *Argentvive*, as We have told you. For *Argentvive* holds what is of its own *Nature*, but casts out what is alien.

C H A P. IX.

Of the Nature of Jupiter, or Tin.

THIS *Investigation* being proposed, following our purpose, We say, That if *Sulphur* in the *Radix* of the *Commixtion* shall be participating of small *Fixation* *White* with *Whiteness* not pure, not overcoming, but overcome, commixed with *Argentive* partly fixed, and partly not fixed, white and impure; from that *Mixtion* *Tin* must needs follow. The *Probation* of these you will find by *Preparation*. For, when you calcine *Tin* you find a *Sulphureous* stink to arise from it which is a sign of *Sulphur* not fixed. And although it yield no *Flame*, you must not therefore think it fixed. For it gives no *Flame*, not by reason of *Fixation*, but by reason of the *Superancy* of *Argentive* in the *Commixtion* preserving from *Combustion*. Therefore, in *Tin* is proved a twofold *Sulphureity*, and also a twofold *Substance* of *Argentive*. One *Sulphureity* is less fixed, because in calcining it casts out a stink as *Sulphur*. The Experience of the *Mixture* is proved by the First. The other is proved to be more fixed, by the continuation of it in its *Calx*, in the *Fire* which it hath, and yet it stinks not. That there is a

a twofold *Substance* of *Argentvive* in it, whereof one is not fixed, and the other fixed, is proved; because it makes a crasping noise before its *Calcination*, but after it hath been thrice calcined, that crasping is not; the reason of this, is, because the fugitive *Substance* of its *Argentvive*, making that crasping, is worn away. That the fugitive *Substance* of *Argentvive* is a *Cause* making that *Stridor*, or crasping, is proved by washing *Lead* with *Argentvive*. For if *Lead* be washed with *Argentvive*, and after its washing melted in *Fire* not exceeding the *Fire* of its *Fusion*, with it will remain part of the *Argentvive*, which gives this *Stridor* to the *Lead*, and turns it into *Tin*. But on the contrary you may consider that also, by the *Mutation* of *Tin* into *Lead*: For by a manifold Repetition of its *Calcination*, and the Administration of *Fire* convenient for its *Reduction*, it is turned into *Lead*: but especially, when by subtraction of its *Scoria* it is calcined with great *Fire*. Touching the Diversities of these Substances you may be ascertained, by the Knowledge of Conservation of them in proper *Instruments*, and in the Measure of *Fire* dividing them; to which we have attained with Instance of *Labour*, and have seen with certain Assurance, that We judged of the *Truth* by the same. But seeing it is expedient, We should inform you what that is, which remains after the removal from *Jupiter*, of these

two Substances, viz. of Sulphur and Argentive, that you may compleatly know the Composition of Tin, We say, it is livid, and ponderous as Lead, yet partaking of greater Whiteness, than Lead: therefore it is most pure Lead. And in it is the Equality of Fixation of the two Things compounding, viz. of Argentive and Sulphur; but not Equality of Quantity; because in the Commixtion, the Argentive overcomes. The sign of which is the Easiness of Ingress of Argentive in its Nature into it. Therefore, if in it were not a great Quantity of Argentive, the same (taken in its Nature) would not easily adhere to it. Wherefore it adheres not to Mars, unless with most subtile Ingenuity; nor unto Venus, by reason of the paucity of Argentive in it, in Commixtion. And this is evident, because it adheres to Mars most difficultly, but to Venus more easily; because that hath a greater abundance of Mercury, than Mars. The sign of this, is the easie Fusion of one, but most difficult Fusion of the other.

But the Fixion of these two Substances remaining, approacheth nigh to firm Fixation yet it is not therefore perpetually fixed. And the Probation of this, is the Calcination of the Body; and after Calcination, the exposing the same to most strong Fire. For by this Division is not made; but the whole Substance ascends: yet more purified. Therefore We see the burning Sulphur in Tin to be most easily

asily separated, than the same in *Lead*. And in *Experiment* of this you see by the easie *In-uration* (or hardning) of *Tin*, its *Calcination*, and the *Melioration* of its *Brightness*. Whence we have considered, that these corrupting *properties* were not in the *Radix* of it, but had access to it afterward. And, because they were not much conjoyned to it in the first *commixtion*, therefore they may easily be separated. For this *Cause*, the *Alterations* in it are of a swift *Work*, viz. its *Mundification*, *duration*, and *Fixation*. And you may manifestly consider the *Causes* of these, by what we above delivered. And because, after these *operations*, viz. *Calcination* and *Reduction*; We considered in its *Fume* a *Citrinity* (or *Yellowness*) which We saw to arise by great *Elevation*, and *Expression* of *Fire*; by which, being of the *Property* of *Sulphur* calcined, We judged with a true *Estimation*, in which We were assured, that it contained in it self much of the nature of fixed *Sulphur*.

Therefore they, who would see the *Truth* in this our *Science*, let them study the *Investigation* of all these *Things*, with diligence of *labour*, until by the same they find out the *principles* of *Bodies* and *Properties* of *Spirits*, with a certain (not conjectural) *Invention*; which in this our *Volume* We have sufficient-ly treated of, according to the *Exigency* of *Art*.

C H A P. X.

Of the Nature of Saturn, or Lead.

IT now remains, that We come to the Description of Saturn; of which We say it differ not from Tin, after repeating its *Calcination*, to the *Reduction* thereof; except that it hath a more unclean *Substance*, commixed of the two more gross *Substances*, viz. of *Sulphur* and *Argentvive*; and that the *Sulphur* in it is burning, and more adhesive to the *Substance* of its own *Argentvive*; and that it hath more of the *Substance* of fixed *Sulphur* to its Composition, than *Jupiter* hath. The *Probations* of these We infer by manifest *Experiences*.

That it is of greater *Earthy Feculency* than *Jupiter*, is manifested by the *Sight*, and by the *Washing* of it with *Argentvive*, in this, viz. That more *Feculency* comes from it in the *Washing* than from *Jupiter*; and that it takes the first *Degree* of *Calcination* more easily than Tin, which is a *Sign* of much *Earthiness*. For We find *Bodies* of more *Earthiness*, of more easy *Calcination*; and of less *Earthiness* of more difficult *Calcination*. The *Probation* of this is the most difficult *Calcination* of *Gold* completely. And because its *Foulness* is not rectified as, in *Jupiter*, by repeated *Calcinations*, the

a sign of greater *Impurity* in its *Principles*, than in *Tin*, in its *Nature*.

And that the *Quantity* of its *Combustible Sulphur*, is more adhesive to the *Substance* of *Argentvive* in it, than in *Tin*; is manifest by this, *viz.* That the said *Quantity* is not separated from it in *Fume*, but it is of a *Citrine Colour* of much *Yellowness*, the like of which is remaining below with what is in the *Bottom*; which must necessarily be a sign of one of these three *Things*: either that it hath none, or a very small *Quantity* of *Combustible Sulphur* in it; or that it hath much conjoined in the nearness of its *Principles*, to the *Radix* of its *Commixtion*. But We are assured by the *Odour* thereof, that it hath some *Quantity*; and not a little, but much: because that *Odour* of *Sulphureity* is not removed from it in a short time. Therefore We have considered with a consideration, by which We are assured that burning *Sulphur*, approaching to the *Nature* of fixed not burning *Sulphur*, is uniformly commixt in the *Substance* of *Argentvive*. Therefore, when the *Fume* of it ascends, it must necessarily ascend with the *Sulphur* not burning, of the *Property* of which it is, *viz.* to create *Citrinity*.

But that the *Quantity* of *Sulphur* not burning is greater in it, than in *Tin*, is affirmed by Us most truly; because We see the whole *Colour* of it to be changed into *Citrine*, but of *Tin* into *White*, in their *Calcinations*. Therefore

in this, to us is open the *Way* of finding out the *Cause* of this *Work*, by which *Jupiter* (in *Calcination*) is more easily changed into a hard *Body* than *Saturn*; but not sooner into softness of *Liquefaction* than *Saturn*. And that therefore is, because the *Cause* of the *Hardness* of *Nature* is *Sulphur* and *Argentvive* fixed; but the *Cause* of *Liquefaction* is twofold, viz. *Argentvive* and combustible *Sulphur*. One of which, as to *Perfection* of *Fusion*, is sufficient in each *Degree* thereof; namely, *Argentvive*, with *Ignition*, and without *Ignition*. Therefore, seeing in *Jupiter* is a large *Quantity* of *Argentvive* not truly fixed, a ready swiftness of *Liquefaction* remains in it, and is not easily separated there-from. The *Cause* of *Mollification* is also twofold, viz. *Argentvive*, and Combustible *Sulphur*. And because the burning *Sulphureity* is more easily removed from *Jupiter*, than from *Saturn*; therefore, one of the *Causes* of *Softness* being removed from it, it must necessarily be hardened, being calcined. But *Saturn*, because it hath both the *Causes* of *Softness* strongly conjoyned, is not easily hardened.

Yet there is a *Diversity* in *Softness* by *Argentvive*, and in *Softness* by *Sulphur*: because *Softness* by *Sulphur* is *Cessive*, but *Softness* by *Argentvive* is *Extensive*. And this must necessarily be proved by *Sight*; seeing We see *Bodies* of much *Argentvive*, to be of much *Extension*; but *Bodies* of little, of little. Therefore *Jupiter*

ter is more easily and more subtilly extended, than *Saturn*; *Saturn* more easily than *Venus*; *Venus*, than *Mars*; *Luna* more subtilly than *Jupiter*; but *Sol* more subtilly than *Luna*. Therefore, 'tis manifest, that the Cause of Induration (or Hardning) is fixed *Argentvive*, or fixed *Sulphur*. But the Cause of Softness is opposite. The Cause of Fusion is twofold; viz. *Sulphur* not fixed, and *Argentvive* of whatsoever kind it is. *Sulphur* not fixed is necessarily a Cause of Fusion, without Ignition. And you manifestly see the Experience of this, by Projection of *Arsnick* upon Bodies difficultly fusible; for it makes them of easie Fusion, without Ignition. And the Cause of easie Fusion is likewise *Argentvive*: but the Cause of Fusion with Ignition, is fixed *Argentvive*. Therefore the Cause of Impediment of every Fusion, is fixed *Sulphur*.

From what is now mentioned, you may collect a very great Secret: Namely, That seeing Bodies of greatest Perfection are found to contain the greatest Quantity of *Argentvive*; Bodies diminished from Perfection, holding more of the Quantity of *Argentvive*, must needs be more approximate to the Perfect. Therefore it also follows, that Bodies of much *Sulphureity*, are Bodies of much Corruption. Wherefore, from the above alleadged, it is now evident, that *Jupiter* is mostly approximated to the Perfect, seeing it precipitates more of Perfection, but *Saturn* less; and *Venus* yet less, and *Mars* least of that, on which Perfection depends.

depends. And otherwise they differ in themselves, as to *Medicine*, compleating and supplying the *Defect*, and perfectly attenuating the spissitude of *Bodies* to their *Profundity*, and covering the *Cloudiness* of the same, under a *Substance* of splendid *Brightness*. For the most perfective of *Medicine* is *Venus*; but *Mars* less; *Jupiter* yet less; and *Saturn* least of all. From these therefore, by the Truth-telling Search of *Labour*, according to the *Diversity* of *Bodies*, divers *Medicines* are found out, by *Preparation*. For the hard *Body*, that can endure *Ignition*, requires one *Medicine*; but the soft, that abides not *Ignition*, another. That one may be mollified; and attenuated in its *Profundity*, and in its *Substance* equalized; but the other hardened, and its occult *Parts* inspissated.

Therefore it concerns Us now, to pass from these to *Medicines*, with manifest *Experiences*, setting down the *Causes* of divers *Medicines*; and what they leave diminished, and what they deduce to compleatment.

The

The Second Part of this Second Book, Of *Medicines* in general , and of the necessity of *Perfection* of the *Medicine* perfecting all imperfect *Bodies* ; and from what *Thing* it may best , and more nearly be extacted.

C H A P. I.

That of every imperfect Body , and also of Argentvive, the Medicine must necessarily be twofold , viz. One for the White, and the other for the Red : yet that We are excused from these, by one only most perfect Medicine.

WE prove, that *Spirits* are more assimilated to *Bodies* , than any other *Thing* in *Nature* , by this , viz. Because they are more united , and more friendly to *Bodies* , than all other *Things*. Therefore, We accordingly affirm , that these *Alterations* of *Bodies* , in the first *Invention* , are their true *Medicine*. And We have exercised our selves in every kind of *Ingenuity* , that thereby We might transform every of the imperfect *Bodies* , with firm *Mutation*,

ration, into a perfect *Lunar* and *Solar Body*.
 Wherefore, We find that *Medicine* for them
 must necessarily be created *Divers*, according
 to the divers *Intention* of *Bodies* to be altered.
 And since *Metals* to be altered are of a twofold
 kind, viz. *Argentvive* coagulable in *Perfection*,
 and *Bodies* diminished from *Perfection*; and
 these again manifold, some being hard, sustain-
 ing *Ignition*, but others soft not abiding the
 same (the hard are *Mars* and *Venus*, the soft
Saturn and *Jupiter*) the *Medicine* perfective
 must likewise be manifold necessarily. For al-
 though *Mars* and *Venus* be of one kind, yet
 they differ in a certain special *Property*: the
 one being not fusible, but the other fusible.
 Therefore *Mars* is perfected with one *Me-*
dicine, and *Venus* with another: and indeed
 the first is totally unclean, but the other
 not. Also this partakes of a certain dull *White-*
ness, but that of *Redness* and *Greenness*: which
 do likewise impose a necessity of *Diversity* in
 the *Medicine*.

Also soft *Bodies* of the other kind, viz. *Ju-*
piter, and *Saturn*, seeing they no less differ,
 do necessarily need a divers *Medicine* likewise.
 For this, viz. *Jupiter* is clean; but that not.
 And indeed all these are rendred more mutable,
 now made *Lunar*, than *Solar Bodies*; therefore
 the *Medicine* of each of them must be twofold.
 One *Citrine*, changing into a *Citrine Solar Body*;
 the other *White*, changing likewise into a
White Lunar Body. Therefore, since in every
 of

of the imperfect *Bodies* is found a twofold *Matter*, viz. *Solar* and *Lunar*; the *Medicines* perfecting all *Bodies*, will in the *Sum* be *Eight*. So also *Argentivive* is perfected into a *Solar* and *Lunar Body*; therefore of the *Medicine* altering it, there is a twofold *Difference*. Wherefore all the *Medicines*, which We have invented, with their *Totality*, for the compleat *Alteration* of every imperfect *Body*, will be *Ten*.

But We were desirous, with constant and continued *Labour*, and the industry of great *Indagation*, to be excused from the *Labour* of these ten *Medicines*, by the benefit of one only *Medicine*; and with Our long and very laborous *Search*, We found, and with certain *Experience*, made one *Medicine*, by which the hard was softned, the soft *Body* hardned, the fugitive fixed, and the foul illustrated with splendor ineffable, and beyond *Nature*. Nevertheless 'tis here expedient we should particularly speak of all these *Medicines*, with their *Causes*, and the manifest *Experiences* of their *Probations*. Therefore first We will declare the *Series* of the ten *Medicines*, and accordingly of all *Bodies*, then of *Argentivive*, and lastly proceed to the *Medicine* of the *Magistery* perfecting all *Bodies*, yet with the *Preparation* imperfect *Bodies* need. And least We should be carped at by the *Envious*, as delivering an insufficient *Treatise* of *Art*, We first of all here present a *Declaration* of the *Preparations* of all the imperfect *Bodies*, assigning the

the *Causes* of the Necessity of their *Inventions*, by which (in our *Artifice*) they are rendred apt to receive the *Medicine* of *Perfection*, in every *Degree* of *Whiteness* and *Redness*, and to be perfected by the same. But after these shall be added a sufficient and congruous *Narration* of all the *Medicines* before-mentioned.

C H A P. II.

That every of the imperfect Bodies ought to have its peculiar Preparation.

FROM what We have already discoursed, 'tis apparent that what *Nature* left *Superfluous*, or *Deficient* in every of those *Bodies*, that are imperfect, hath been in part declared ; but here We intend in a more sufficient *Discourse* to compleat what We above omitted relating hereunto. Therefore, since it happens, that the mutable *Bodies* of *Imperfection* are of a twofold kind, *viz.* *Soft* and *Ignible* (or burnable by *Fire*) as *Saturn* and *Jupiter*; and *Hard*, and not *Fusible*, or *Fusible* with *Ignition*, as *Mars* and *Venus*; the first indeed not *Fusible*, but the other *Fusible* with *Ignition*: *Nature* hath taught us, necessarily informing, that according to the *Diversity*

iversity of their *Essences*, in the *Radix* of their *Nature*, divers *Preparations*, according to their *Indigency*, must be administred to them. There are two *Bodies* of *Imperfection* of one kind, that need to be transformed, *viz.* *Lead*, which is called *Black*, and by *Art Saturn*; and *Crashing Lead*, which is called *White*, and in the *Sentence* of *Art*, *Jupiter*; which from the innate *Root* of their *Nature*, are divers each from other, in the *Profundity* of their occult *Parts*, and likewise in their *Manifest*. For *Saturn* is cloudy, livid, ponderous, and black, without *Stridor* (or *Crashing*) totally mute; but *Jupiter* white, a little livid, but crashing much, and of moderate *Sound*, yielding *Brightness*. The *Differences* of which in their *Profundity*, with their necessary *Causes*, We intend to shew you with manifest *Experiences*.

From which *Causes* of *Difference*, according to more and less, the well disposed *Artist* collects the *Order* of *Preparations*. We therefore, according to *Order*, first declare the *Preparations* of *Bodies*; but afterward of *Argentive* coagulable. Yet first of one kind, *viz.* Of *Softness*; and after this, of the other. And accordingly, the *Preparation* of *Saturn* and *Jupiter*, of the first kind of *Bodies*, shall be described first; afterward, the *Preparation* of the other shall follow according to their determinate *Order*. For in the *Preparation* of *Bodies*, nothing of *Superfluity* is to be removed from

from their profound Part, but rather from the manifest.

CHAP. III.

That the Defect of imperfect Metals ought to be supplied by Medicine, but their Superfluity removed by Preparation.

A manifold Preparation may be adhibited to the *Essence* of Saturn, and of Jupiter likewise, according to the *Degree* of their manifold *Approximation* to Perfection, or *Elongation* from it. Therefore, since of things indeed corrupting in their *Profundity*, there is one *Thing* advenient from the innate *Radix* of their *Nature*, and that is the *Earthiness* of *Sulphureity*, and the *Impurity* of the *Earth* of *Argentvive*, commixed with the essential *Nature* of them, in the *Beginning* of their *Creation*; and an other *Thing* supervenient, after the first *Mixtion* of them inferring *Corruption*, and this is a burning *Sulphureity* of the first kind, and the *Impurity* thereof, and a foul *Substance* of *Argentvive*; therefore these are the *Things* corrupting the *Substance* of *Perfection* of Saturn and Jupiter. One of these it is impossible to remove, by the *Medicine*
of

of any *Industry*, it being of the first *Order* : but the other may be removed with a little help. The first indeed seems impossible to be extirpated; because in the *Principles* of the proper *Nature* of *Bodies* of this kind, the aforesaid were mixt into a true *Essence*, and made one true *Essence*. Therefore, seeing it not possible to remove the true *Essence* of any *Thing* in *Nature*, the *Thing* it self remaining; it is impossible to separate these corrupting *Things* from them.

For this *Cause*, some *Philosophers* have thought the *Art* not possible to be attained to by *This*: and We, and indeed other *Searchers* of this *Science*, in Our time, have come to this very *State*, viz. That We likewise, could by no way of *Ingenious Preparation* illustrate *Bodies*, with compleatment of their *Brightness*, but happened, that they were totally infected, and blackned rather. By reason of this, We also, as well as they, were driven to *Azement*, and for a long space of time lay under the *Shade* of *Desperation*. Yet returning to Our *Selves*, and being perplexed with the immense *Trouble* of infinite *Thoughts* and *Meditations*, We considered *Bodies* diminished from *Perfection*, to be foul in the *Profundity* of their *Nature*, and nothing fulgid (or pure-clean) to be found in them; because it was not in them according to *Nature*. For what is not found in a *Thing*, which is not in it. Therefore, seeing nothing of *Perfection* is
N found

found in them, therefore necessarily also, in the same nothing *Superfluous* remains to be found, in *Seperation* of the divers *Substances* in them, and in the *Profundity* of their *Nature*. Wherefore, by this We found somewhat to be diminished in them, which must necessarily be compleated, by *Matter* convenient for it, and compleating the *Defect*.

Diminution in them is, the *Paucity* of *Argentvive*, and not right *Spissation* of the same. Therefore *Compleatment* in them will be *Multiplication* of *Argentvive*, good *Inspissation*, and permanent *Fixion*. But this is performed by a *Medicine* created of that. For this *Medicine*, when deduced into an *Esse* from *Argentvive*, by the benefit of its *Lucidity* and *Splendor*, hides and covers their *Cloudiness*, draws forth their *Splendor*, and converts the same into *Brightness*. And when *Argentvive*, prepared into a *Medicine*, is cleansed by Our *Artifice*, reduced to a most pure, and most bright *Substance*, and projected upon *Bodies* diminished from *Perfection*, it will illustrate, and by its *Fixion* perfect them. This *Medicine*, We will declare in its due time and place.

Now from the fore-going, it necessarily follows, that a twofold *Invention* of *Perfection* will be necessary; one indeed by the *Matter*, which seperates the foul *Substance* from the *Mixture*; but the other by a *Medicine*, which may cover it with the *Splendor* of its *Brightness*, and illustrating adorn the same. Therefore, since

since it happens, that nothing superfluous, but rather diminished, is found in the *Profundity of Bodies*; and if it be expedient, that what is *Superfluous* should absolutely be removed; that, supervenient from the manifest part of its *Nature*, must necessarily be both taken away, and removed, with divers *Preparations*; which in the following *Discourse* We think fit to declare: first speaking of *Jupiter* and *Saturn*, and afterward, of the other, according to *Order*.

C H A P. IV.

Of the Preparation of Saturn and Jupiter.

Saturn and *Jupiter* are prepared, with manifold *Preparations*, according to the necessity of greater *Approximation to Perfection*: viz. By a common and special way of *Preparation*. The *Common* is by manifold *Degrees of Approximation to Perfection*. For, there is one *Degree of Approximation*, viz. *Brightness* from the *Substance* clean. A second is *Hardness*, with *Ignition* of its *Fusion*. And a third, is *Fixation*, by removal of its fugitive *Substance*. Therefore they are cleansed and made bright threefoldy: either by things mündifying, or by the way of *Calcination* and *Reduction*,

N 2

duction, or by *Solution*. So by things purifying, they are cleansed two ways; either reduced into *Calx*, or in the *Nature* of *Bodies*. Reduced into *Calx* they are purified in this manner; either by *Salts*, or by *Allomes*, or by *Glass*: and the way is thus: When the *Body* is calcined, then upon its *Calx* is poured the *Water* of *Alloms*, or of *Salts*, or *Glass* is mixed with it, and it reduced to a *Body*. Therefore this must so often be reiterated upon these *Bodies*, as until they shew themselves compleatly clean. For seeing *Salts*, and *Allomes*, and *Glass*, are fused with another *Fusion*, than *Bodies*; therefore they are separated from them, and retain with themselves the *Earthy Substance*, the *Purity* of *Bodies* being only left. Another way of purifying these, is thus:

Let these two *Bodies* be very subtilly filed, and with these *Filings*, *Alloms*, *Salts*, and *Glass* mixed, and then reduced into *Body*. And this *Labour* repeated so often, as until they be well cleansed. Also, they are cleansed by a *Lavament* with *Argentvive*, the *Way* of which We have given. Likewise, these *Bodies* are cleansed, by reiteration of their *Calcination* and *Reduction*, with sufficient *Fire*, until they appear more clean. For, by this *Mundification*, these *Bodies* diminished from *Perfection*, are freed from a twofold corrupting *Substance*, one being inflammable and fugitive, but the other an earthy *Feculency*. And that therefore

is, because the *Fire* elevates and consumes every fugitive *Substance*: and the same *Fire* likewise, in the way of *Reduction*, divides every *Substance* of *Earth*, with its *Proportion*. This *Proportion* We have made mention of in Our other *Volume* (Intituled *Of the Investigation of Perfection*) which according to *Order* precedes this *Book*. For in that, We writ whatsoever We had searched out, according to the *Reason* of Our own *Mind*; but here, what We have seen and handled, We have compleatly determined, according to the *Order of Science*.

Also, these *Bodies* are cleansed by *Solution* of their *Substance* (the way of which We have already declared) and by *Reduction* of that likewise, which is dissolved from them. For that *Solution* reduced, is found more clean and more perfect, in this same way of *Preparation*, than in any other kind of *Preparation* whatsoever. And no way is comparable to this, except that, which is made by *Sublimation*; and therefore this is equivalent to that. There is likewise a *Preparation* of them, which is the *Induration* (or hardning) of their soft *Substance*, with *Ignition* in their *Fusion*. And it is this: With them the fixed *Substance* of *Argent vive*, or of *Sulphur* fixed, or of its *Compeer*, must be mixed in their *Profundity*; or they must be mixed with hard and not fusible *Things*, as is the *Calx* of *Marcasite* and *Tutia*. For these are united with, and embraced by

N 3 them,

duction, or by *Solution*. So by things purifying, they are cleansed two ways; either reduced into *Calx*, or in the *Nature* of *Bodies*. Reduced into *Calx* they are purified in this manner; either by *Salts*, or by *Allomes*, or by *Glass*: and the way is thus: When the *Body* is calcined, then upon its *Calx* is poured the *Water* of *Alloms*, or of *Salts*, or *Glass* is mixed with it, and it reduced to a *Body*. Therefore this must so often be reiterated upon these *Bodies*, as until they shew themselves compleatly clean. For seeing *Salts*, and *Allomes*, and *Glass*, are fused with another *Fusion*, than *Bodies*; therefore they are separated from them, and retain with themselves the *Earthy Substance*, the *Purity* of *Bodies* being only left. Another way of purifying these, is thus:

Let these two *Bodies* be very subtilly filed and with these *Filings*, *Alloms*, *Salts*, and *Glass* mixed, and then reduced into *Body*. And this *Labour* repeated so often, as until they be well cleansed. Also, they are cleansed by a *Lavament* with *Argentvive*, the *Way* of which We have given. Likewise, these *Bodies* are cleansed, by reiteration of their *Calcination* and *Reduction*, with sufficient *Fire*, until they appear more clean. For, by this *Mundification*, these *Bodies* diminished from *Perfection*, are freed from a twofold corrupting *Substance*, one being inflamable and fugitive, but the other an earthy *Feculency*. And that therefore

is, because the *Fire* elevates and consumes every fugitive *Substance*: and the same *Fire* likewise, in the way of *Reduction*, divides every *Substance* of *Earth*, with its *Proportion*. This *Proportion* We have made mention of in Our other *Volume* (Intituled *Of the Investigation of Perfection*) which according to *Order* precedes this *Book*. For in that, We writ whatsoever We had searched out, according to the *Reason* of Our own *Mind*; but here, what We have seen and handled, We have compleatly determined, according to the *Order of Science*.

Also, these *Bodies* are cleansed by *Solution* of their *Substance* (the way of which We have already declared) and by *Reduction* of that likewise, which is dissolved from them. For that *Solution* reduced, is found more clean and more perfect, in this same way of *Preparation*, than in any other kind of *Preparation* whatsoever. And no way is comparable to this, except that, which is made by *Sublimation*; and therefore this is equivalent to that. There is likewise a *Preparation* of them, which is the *Induration* (or hardning) of their soft *Substance*, with *Ignition* in their *Fusion*. And it is this: With them the fixed *Substance* of *Argent vive*, or of *Sulphur* fixed, or of its *Compeer*, must be mixed in their *Profundity*; or they must be mixed with hard and not fusible *Things*, as is the *Calx* of *Marcasite* and *Tutia*. For these are united with, and embraced by

N 3 them,

them, and harden them so, as they flow not, until they are red hot.

This same is likewise compleated by *Medicine* perfecting; the *Narration* of which We intend to give. And another way of *Preparation* likewise is, by removal of their fugitive *Substance*: and this is effected by *Conservation* of them, after the first *Degree* of *Calcination*, in *Fire* proportional to them. And because *Order* is necessarily required in the ways of *Preparations*; therefore We here set down the compleat *Order* of preparing them. First therefore, all their fugitive and corrupting *Adustive Substance*, must be cleansed from them; then their *Earthy Superfluity* taken away. Afterward they must be dissolved and reduced, or compleatly washed with a *Lavement* of *Argent vive*. This *Order* is profitable and necessary.

Yet the special *Preparation* of these *Bodies*, and first of *Jupiter*, is manifold. One is by *Calcination*; and by this its *Substance* is more hardned: which happens not to *Saturn*. Also by *Alloms*, for these properly harden *Jupiter*. Another *Preparation* is, by *Conservation* of it in the *Fire* of its *Calcination*. For by this it loseth its *Stridor* (or *Crashing*) and *Fraction* of *Bodies* likewise; which in the like manner happens not to *Saturn*: because that hath no *Stridor*; nor doth it break *Bodies*. And by *Reiteration* of *Calcination*, with the *Acuity* of *Salt*, it also loseth its *Stridor*. But secondarily, the

the special Preparation of Saturn, is by Calcination with the Acuity of Salt: for by this it is hardened, and by Talk especially it is dealbated, and by Marchasite and Tutia likewise. All the ways of these Preparations We have more compleatly determined, in Our aforesaid Book, intituled, Of the Investigation of Perfection; for here in this We have abbreviated the Summaries of them.

IV. I. A. H. O.
C H A P. V.

Of the Preparation of Venus.

Therefore, imitating the Order of the promised, We declare the Preparations of two Bodies likewise. But first of Venus, afterward of Mars. The way of the Preparation of Venus is manifold. One way is by Elevation; but another is compleated without Elevation. The way by Elevation is, that Tutia be taken, with which Venus well agrees, and that it be ingeniously united with it. Then it must be put in its Vessel of Sublimation to be sublimed; and by a most excelling degree of Fire its more subtile part elevated; which will be found of most bright Splendor. Or it may be mixed with Sulphur, and then elevated by its now mentioned way of Elevation. But without Sublimation, it is prepared; either by cleansing Things; in its Calx; or in its Body; as

by *Tutia*, *Salt*, and *Allomes*, or by a *Lavament* of *Argentvive*, the way of which We have given: or else by *Calcination* and *Reduction* of that, which is dissolved into the *Nature* of *Body*; or (as We said) it is cleansed by a *Lavament* of *Argentvive*, as all other *Bodies* diminished from *Perfection* are.

C H A P. VI.

Of the Preparation of Mars.

THe *Preparations* of *Mars* are likewise manifold. For some are compleated by *Sublimation*, and some without *Sublimation*. That which is made by *Sublimation*, is with *Arsnick*, and that in this manner: We endeavour to unite with it *Arsnick* not fixed, as profoundly as We can; that in *Fusion* it may melt with the same. But afterward it is sublimed in a proper *Vessel* of *Sublimation*. And this *Preparation*, among all other, is found the best and most perfect. There is also another *Preparation* of *Mars*, by *Arsnick* sublimed often times from it, until some *Quantity* of the *Arsnick* it self remain. For if this be reduced, it will flow out white, clean, fusible, and well prepared. There is likewise a third way of *Preparation* of the same, by *Fusion* of it with *Lead* and *Tutia*. For from these it flows clean and white.

But

But because We seem not to have spoken sufficiently, having before promised We would determinately speak of the *Ingenious Mollification* of *Hard Bodies*, and of the *Induration* (or *Hardening*) of the *Soft*, by way of *Calcination*; therefore We must not omit that, but will first speak of the *Soft*, and afterward of the *Hard*. The way is thus: *Argent vive* precipitated must be dissolved, and the calcined *Body* (which you have intention to harden) dissolved likewise. Both these *Solutions* must be mixed together, and the calcined *Body* mixed with them by frequent *Imbibitions*, &c. continually grinding, imbibing, calcining, and reducing, until it be made hard and fusible with *Ignition*. The very same may also compleatly be effected, with the *Calx* of *Bodies*, and *Tatia* and *Marchasite*, calcined, dissolved, and imbibed. And indeed, the more clean these are, so much the more perfectly do they change.

Even so, hard *Bodies* are made soft with like *Ingenuity*; the way is this: They must be conjoyned and sublimed often with *Arsnick*, and after sublimation of the *Arsnick* assated (or calcined) with their due *Proportion* of *Fire*; the measure of which We have declared in our *Book of Furnaces*. And lastly, they are reduced with the force of their proper *Fire* (mentioned in its place) until in *Fusion* they wax soft, according to the *Exigency* of the hardness of the *Body*. And indeed all these

these *Alterations* are of the first Order, without which our *Magistry* is not perfected.

CHAP. VII.

Of the Mundification of Argentvive.

Therefore, 'tis now necessary compleatly to declare the *Mundification* of *Argentvive*. In order to which, We say; *Argentvive* is cleansed two ways; either by *Sublimation*, of which We shewed the way already; or by a *Lavament*, of which the way is this: Pour *Argentvive* into an *Earthen* or *Stone Dish*, and upon it pour as much *Vinegar* as is sufficient to cover it. Then set it over a gentle *Fire*, and let it heat so far, as you may well hold your fingers in it, and not more. This being done, stir it about with your *Fingers*, until it be divided into most small particles, in the similitude of *Powder*; and continue stirring it, until all the *Vinegar* you put in be wholly consumed. Then wash the *Earthiness* remaining with *Vinegar*, and cast that away: repeating the same washing so often, as until the *Earthiness* of the *Mercury* be changed into a most perfect *Celestine Colour*, which is a sign it is perfectly washed. From these, We must now pass to *Medicines*.

CHAP.

C H A P. VIII.

That five different Properties of Perfection necessarily constitute a most perfect Medicine: whence it may be conjectured, from what Things this Medicine is to be taken.

WE first offer an *Universal Discourse*, touching *Medicines*, with their *Causes*, and manifest *Experiences*. We therefore affirm, that unless every Thing superfluous (either by *Medicine* or by the way of *Preparation*) be taken away from imperfect *Bodies*; that is to say, if from them be not removed every superfluous *Impurity*, and every unclean *Earthiness*, they cannot be purified, viz. so, as that in *Fusion* they be not separated from the *Commixtion*, after projection of the *Medicine* altering them. When you have found this, you have found one of the five *Differencies of Perfection*. Likewise, if the *Medicine* do not illustrate and alter into a *White* or *Citrine Colour* (according to what your intent is) which infers a splendid *Brightness*, and pleasant *Acidity*, *Bodies* diminished from *Perfection* are not perfected in an intire *Complement*. Moreover, if to it you give not *Lunar*, or *Solar Fusion*, determinately,

these *Alterations* are of the first Order, without which our *Magistry* is not perfected.

CH A P. VII.

Of the Mundification of Argentvive.

Therefore, 'tis now necessary compleatly to declare the *Mundification* of *Argentvive*. In order to which, We say, *Argentvive* is cleansed two ways; either by *Sublimation*, of which We shewed the way already; or by a *Lavament*, of which the way is this: Pour *Argentvive* into an *Earthen* or *Stone Dish*, and upon it pour as much *Vinegar* as is sufficient to cover it. Then set it over a gentle *Fire*, and let it heat so far, as you may well hold your fingers in it, and not more. This being done, stir it about with your *Fingers*, until it be divided into most small particles, in the similitude of *Powder*; and continue stirring it, until all the *Vinegar* you put in be wholly consumed. Then wash the *Earthiness* remaining with *Vinegar*, and cast that away: repeating the same washing so often, as until the *Earthiness* of the *Mercury* be changed into a most perfect *Cælestine Colou*; which is a sign it is perfectly washed. From these, We must now pass to *Medicines*.

CHAP.

C H A P. VIII.

That five different Properties of Perfection necessarily constitute a most perfect Medicine: whence it may be conjectured, from what Things this Medicine is to be taken.

WE first offer an *Universal Discourse*, touching *Medicines*, with their *Causes*, and manifest *Experiences*. We therefore affirm, that unless every Thing superfluous (either by *Medicine* or by the way of *Preparation*) be taken away from imperfect *Bodies*; that is to say, if from them be not removed every superfluous *Sulphureity*, and every unclean *Earthiness*, they cannot be purified, viz. so, as that in *Fusion* they be not separated from the *Commixtion*, after projection of the *Medicine* altering them. When you have found this, you have found one of the five *Differencies of Perfection*. Likewise, if the *Medicine* do not illustrate and alter into a *White* or *Citrine Colour* (according to what your intent is) which infers a splendid *Brightness*, and pleasant *Lucidity*, *Bodies* diminished from *Perfection* are not perfected in an intire *Compleatment*. Moreover, if to it you give not *Lunar*, or *Solar Fusion*, determinately,

ly, the *Body* is not alterable in *Compleatment*; because it abides not in the *Tryals*: but is altogether separated, and recedes from the *Commixtion*. But this, more amply determined by us, is demonstrated in the following, in the *Chapter of Cineritium*. Fourthly, if the *Medicine* be not perpetuated with firm *Alteration* of *Impression*, the *Mutation* of it avails not, because it is not permanent, but the *Impression* vanisheth. Lastly, If it give not *Weights* of *Perfection*, it changeth not with a firm and true *Compleatment* of *Nature*, in which no fraud may be admitted through the *Error* of *Credulity*. For the *Weight* of *Nature* is one of the signs of *Perfection*.

Therefore, seeing the *Differencies* of *Perfection* are five, it is manifest, that there is a necessity, the *Medicine* of our *Magistry* should exhibit these *Differencies* in *Projection*. By this, it is apparent, from what *Things* our *Medicine* should be extracted. For it must be prepared of those *Things*, which nearly adjoined to *Bodies*, readily alter, and amicable adhere to them in their profundity. Wherefore, We, searching into all other *Things*, by our *Investigation* found not any other *Thing* more friendly to the *Natures* of *Bodies*, than *Argentvive*, prepared by this our *Work*; We clearly discerned it to be the true *Medicine* of *Alterables* in *Compleatment*, with a true and not moderately peculiar *Alteration*.

C H A P. I X.

Of Preparations to be adhibited to the Medicine, that it may acquire the due Differencies of Properties.

NOW it remains, that We determinately describe the *Substance* thereof, and the Differencies of the *Properties* of the *Substance*. And seeing We found it not to change, without the Administration of *Alteration* of its *Nature*, We also found that it ought necessarily to be prepared; because it cannot be mixed in the profundity of *Bodies*, without the *Method* of its *Preparation*. Which is, that the *Substance* of it be made such, as it may be permixed in the profundity, even to the profundity of the *Body* alterable, without *Separation* for ever. But this cannot be effected, unless it be very much subtiliated, with certain and determinate *Preparation* mentioned in the *Chapter* of *Sublimation*. Likewise, its *Impression* cannot be permanent, unless it be fixed; nor can it illustrate, unless its most splendid *Substance* be extracted from it, with the *Ingenuity* of its *Method*, and *Way* of *Operation*, by congruous *Fire*. Also this *Medicine* cannot have perfect *Fusion*, unless great *Caution* be used in its *Fixation*, that it may soft-

ten hard *Bodies*, and harden the soft. For it is only such, when a sufficiency of its *Humidity* is preserved, proportionate to the *Exigency* of that *Fusion* which is sought.

Therefore, by the fore-going, 'tis evident, that such a *Preparation* should be administred to it, as by which, of it may be created a most fulgent and purely clean *Substance*. Then it must be fixed, but with very great *Cauti-on*, viz. the *Artificer* must be so well skilled in the Administration of *Fire*, in the *Way* of its *Fixation*, that he may only so far remove the *Humidity*, as shall be sufficient for completing perfect *Fusion*. The way of effecting this, is thus: If you would by this *Medicine* mollifie *Bodies* hard of *Fusion*, in the beginning of its *Creation*, a gentle *Fire* must be adhibited. For gentle *Fire* is *Conservative* of *Humidity*, and *Perfective* of *Fusion*. But if you would have it harden soft *Bodies*, its *Fire* must be vehement. For such *Fire* is *Consumptive* of *Humidity*, and hindring *Fusion*. And indeed, it is expedient for every well minded *Artificer*, to consider all these *Rules*. Also, there is a necessity of many other *Considerations* of the *Weight*, with their *Causes*, and congruous *Order*. For the *Cause* of great *Weight* is the Subtlety of the *Substance* of *Bodies*, and *Uniformity* in the *Essence*. And by this, the parts of them may be so condensate, as nothing can come between; and the Denstation of *Parts* is the encrease of *Weight*, and the Perfection thereof.

C H A P. X.

Of the Differencies of Medicines, viz. that some are of the first Order, some of the second, and others of the third.

Therefore it is evident, that *Subtility* is necessarily required, as well in the *Preparation* of *Bodies*, as in the *Way* of perfecting the *Medicine* by the *Artifices* of the *Work*: because of how much the greater *Weight* *Bodies* to be transmuted are, of so much and greater perfection they are found in our *Investigation* by *Art*. Wherefore, our *Discourse* of *Medicines* will be rendred profitable, if We declare the *Differencies* of all *Medicines*. In order to which, We say, there is necessarily a three-fold *Difference* of *Medicines*. One is of the first *Order*, another of the second, and another of the third.

A *Medicine* of the first *Order*, I call every Preparation of *Minerals*, which projected upon *Bodies* diminished from *Perfection*, impresseth *Alteration*: which infers not a sufficient *Complement*, but the altered *Body* happens to be changed and corrupted, with the total *Evaporation* of the *Impression* of the *Medicine* thereof: As is every *Sublimation* dealbative of

of *Venus*, or *Mars*, which receives not *Fixation*. And of this kind is every *Additament* of the *Colour* of *Sol*, and *Luna*, or of *Venus* commixed, and set in a *Furnace* of *Cementation*, as *Zinier*, and the like. For this changeth with a *Mutation* not durable, but rather diminishing it self by *Exhalation*.

A *Medicine* of the second *Order*, I call every *Preparation*, which, when it is projected upon *Bodies* diminished from *Perfection*, alters them, to some *Difference* of *Compleatment*, altogether leaving the other *Differencies* of *Corruption*; as is the *Calcination* of *Bodies*, by which all that is fugitive is burnt away. And of this kind is a *Medicine* colouring *Luna* perpetually yellow, or perpetually dealbating *Venus*, leaving other *Differencies* of *Corruption* in them.

A *Medicine* of the third *Order* I call every *Preparation*, which, when it comes to *Bodies*, with its projection, takes away all *Corruption*, and perfects them with the *Difference* of all *Compleatment*. But this is one only. And therefore, by it, We are excused from the *Labours* of the *Invention* of ten *Medicines* of the second *Order*.

Therefore the *Work* of the first *Order* is called the *Lesser*; the *Work* of the second, the *Middle*; but of the third, the *Greater Work*. And this *Difference* of all *Medicines* is sufficient.

C H A P. X I.

Of the Medicine of the first Order, dealing Venus:

According to our Promise, We intend to declare the Differencies of all *Medicines* of a determinate *Order* (seeing there is one *Medicine* of *Bodies*, and another of *Argentvive*: and of *Bodies*, one is of the first *Order*, another of the second, and another of the third; and so of *Argentvive* likewise) first, of the first; then of the second; and lastly, of the third *Order*. And We will in a compleat speech, and congruous *Order*, first speak of the *Medicine* of *Bodies*, but afterward of *Argentvive*. Therefore, touching the *Medicine* of *Bodies*, of the first *Order*, We say, there is one of hard *Bodies*, another of the soft. Of hard *Bodies*, one is of *Venus*, another of *Mars*, another of *Luna*. That of *Venus* and *Mars* is the pure Dealbation of their *Substance*; but *Luna*, the Rubification of it, with Citrinity of a pleasing brightness. For Rubification with apparent brightness is not given to *Venus* and *Mars*, by *Medicine* of the first *Order*; because they being totally unclean, are unapt to receive the splendor of Redness, before they have been prepared with a Preparation inducing Brightness.

○

Therefore

Therefore We will first speak of all the *Medicines* of *Venus*, and afterward of *Mars*, which are comprised in the first *Order*. There is one *Medicine* whitening *Venus*, by *Argentvive*, and another by *Arsnick*. By *Argentvive* the *Medicine* dealbating it is thus compleated. First *Argentvive* precipitated is dissolved, then calcined *Venus* dissolved likewise. Both these *Solutions* are mixed in one, and projected upon the *Body* of *Venus*, after they are coagulated. This *Medicine* whitens and cleanseth *Venus*. Again otherwise: *Argentvive* and *Lithargiry* are dissolved apart, and the *Solutions* joyned together; then a *Calcination* of the *Body*, which is intended to be *Whitened*, is dissolved likewise, and that *Solution* joyned with the former, and then coagulated together: this *Coagulate* is projected upon the *Body*, and that is dealbated thereby. Otherwise, a *Quantity* of *Argentvive* is sublimed often from its *Body*, until part thereof remain with it, with compleat *Ignition*. Then this *Mixture* is very often imbibed and ground with distilled *Vinegar*, that it may the better be mixed in the profundity thereof; then it is assated (or moderately calcined) and lastly fresh *Argentvive* is in like manner sublimed from it, and the remaining Matter again imbibed, and moderately calcined as before. And this *Work* is so often repeated, as until a large *Quantity* of the *Argentvive* reside in it with compleat *Ignition*. This is a good
Dealbation

Dealbation of the first Order. Otherwise :
Argentvive in its proper *Nature*, is so often
 sublimed from *Argentvive* precipitated, until
 in it the same is fixed, and admits good *Fu-*
son. This fused *Matter* is projected upon the
Substance of *Venus*, and that is peculiarly
 whitened. Otherwise *Luna*, and *Lithargiry*
 are dissolved apart, and the *Solutions* conjoyn-
 ed; and with them the *Substance* of *Venus* de-
 albated. But indeed, *Venus* is better whitened;
 if *Argentvive* be perpetuated in all the *Medi-*
cines.

It is whitened by *Arsnick* sublimed, thus :
 the *Calcinate* of *Venus* is taken, and upon that
 is repeated the *Sublimation* of *Arsnick*, until
 it remain therewith, and whiten it. But if
 you be not well skilled in the ways of *Sub-*
limation, *Arsnick* will not persevere in it with
 any *Alteration*. Therefore, after the first *De-*
gree of *Sublimation*, secondarily repeat the
Work, after the same manner, as we taught
 in the *Sublimation* of *Marchasite*. Also *Venus*
 is otherwise *Whitened*: for if you project *Ars-*
nick sublimed upon *Luna*, and then the whole
 upon *Venus*, it dealbates that peculiarly. Or
 first mix *Lithargiry*, or burnt *Lead* dissolved,
 with *Luna*, and upon these cast *Arsnick*, and
 project the whole upon *Venus*, and so it will
 be *Whitened*. And this is a good *Dealbation*
 of the first Order. Or, upon *Lithargiry* alone
 dissolved and reduced, project *Arsnick* subli-
 med, and the whole of this upon *Venus* in

flux: for it whitens the same with a curious Aspect.

Or let *Luna* and *Venus* be commixed, and upon them project either of these above dealbative *Medicines*: For *Luna* is more friendly to *Arsnick*, than to any one of the *Bodies*, and therefore takes away *Fraction* from it, but *Saturn* secondarily, and therefore We mix it with them. But otherwise, We melt *Arsnick* sublimed, that it may be all in a lump; which being broken, We project piece after piece upon *Venus*. We command it to be projected in pieces, rather than in *Powder*; because *Powder* is more easily inflamed, than a lump; and therefore more easily vanisheth, than it, and is consumed before it can fall fiery hot upon the *Body*.

In like manner the *Redness* is taken away from *Venus*, and it is whitened with *Tutia*. But because the *Dealbation* of *Tutia* sufficeth not, therefore it only gives a *Citrine Colour*. Yet every *Citrination* is of affinity to *Whiteness*. The way of this is thus: every kind of *Tutia* is calcined and dissolved, and *Venus* likewise; then both these *Solutions* are conjoyned, and with them the *Substance* of *Venus* is citrinated. If you be well skilled in working with *Tutia*, you will find profit. But it is whitened with *Marchasite* sublimed, as with *Sublimate Argentvive*, and the way is the same.

C H A P. XII.

Of Medicines dealbating Mars.

It remains now, that We declare the *Deal-*
bations of *Mars*, by *Medicines* proper to
 it; which are, as to its *Essence*, of the first
 order, according to which it hath not right
fusion. Therefore 'tis expedient We should
 dealbate it with a *Medicine* making it to flow.
 Every dealbative *Medicine* of *Venus* and *Mars*
 likewise, is with its preparation of the same
 order. But the special fusive of it, is *Ar-*
snick of every kind. Therefore, with which
 ever it is dealbated and fused, it is conve-
 nient it should be conjoyned, and washed with
Argentvive, until all its *Impurity* be removed,
 and it be *White*, and fusible: or else let it be
 red hot with vehement *Ignition*, and upon it
Arsnick projected; and when it shall be in
 flux, cast a *Quantity* of *Luna* thereon. For
 when that is united with it, it is not sepa-
 rated there-from by any easie *Artifice*.

Or else, let *Mars* be calcined, and all its
 soluble *Aluminosity*, inferring *Corruption*, wash-
 ed from it, by the way of *Solution* now men-
 tioned. But afterward, cause cleansed *Ar-*
snick to be sublimed from it, and reiterate
 that *Sublimation* many times, until some part

of the *Arsnick* be fixed therewith. Then, with a *Solution* of *Lithargiry* mix, imbibe, grind and moderately calcine, several times; and lastly reduce it with the *Fire* We taught in the *Reduction* of *Jupiter* from its *Calx*. For from this it will go forth white, clean and fusible. Or only with sublimed *Arsnick*, in its *Calx*, let it be reduced, and it will flow out white, clean, and fusible. But 'tis expedient the *Artificer* should here observe the same *Caution* We gave above of *Venus*, in the *Reiteration* of *Sublimation* of *Arsnick* (fixing it self in its profundity) from it. *Mars* is likewise whitened by *Marchasite* and *Tutia* with the same *Ingenuity* and *Industry* We have declared. Yet the *Dealbation*, or *Cleansing* of these is not sufficient.

C H A P. XIII.

Of Medicines citrinating (or colouring)
Luna.

THerefore prosecuting the *Order* of the *Premises*, We with certain verity declare the *Medicine* (citrinating the *Substance* of *Luna*) in the *Order* of the first kind. This *Medicine* is that which adheres to the same in its profundity, and adhering colours, either by its proper *Nature*, or by the *Artifice*

this *Magistery*. Therefore, We declare that *Medicine*, which, arising from its own root, adheres to it. But there are *Artifices*, by which We make a Thing of every kind to adhere, with firm *Ingress*. Yet this *Medicine* We extract either from *Sulphur*, or from *Argentvive*, or from a Commixtion of both: by *Sulphur* more diminishedly, but by *Argentvive* more perfectly. Also this *Medicine* is made of certain *Mineral Things*, which are not of this kind; as is *Vitriol* and *Copperas*, which also is called *Gum* of *Copper*, and *Stillaci* (or *Distillation*) of the same. Therefore first We will mention all the *Methods* of *Medicines*, which arise from *Argentvive*; then, those that are from *Sulphur*, or from a Commixtion of both; and lastly that *Medicine*, which is from the *Gum* of *Copper*, or the like.

The *Method* of that, which is made by *Argentvive*, is this: Take *Argentvive* precipitate, viz. mortified and fixed by *Precipitation*; then put it in a *Furnace* of great *Ignition*, after the manner of *Conservation* of *Calxes*, which We have already taught; until it be red as *Uisur*. But if it be not red, take a part of *Argentvive* not mortified, and with *Sulphur* reiterate the *Sublimation* thereof. Yet the *Sulphur* must be cleansed from all *Impurity*, and the *Argentvive* likewise. And after you have twenty times repeated the *Sublimation* of it upon the *Precipitate*, dissolve that with the dissolving sharpness of *Waters*, and again cal-

cine and dissolve it, until it be exuberantly sufficient. After this, dissolve a part of *Luna* and when dissolved, mix the *Solutions*, and *Coagulate* them, and project the *Coagulate* upon *Luna* in flux. For it will colour it much with a peculiar *Citrinity*. But if *Argentvive* in its precipitation be red, the aforesaid *Administration*, without Commixtion of any Thing tinging it, is sufficient for the perfection of its projection.

By *Sulphur*, *Luna* is also rubified, but its Rubification is difficult, and immensly laborious. *Luna* is likewise citrinated with a *Solution* of *Mars*: but the necessity of this *Work* induceth us first to calcine it, and then to fix, which is an abundance of Labour. Afterward We administer it with the same *Preparation*, and the same *Projection*, pouring it upon the *Substance* of *Luna*. And yet thence results not a splendid bright *Colour*, but dull and livid, with a mortiferous *Citrinity*.

But the way of colouring it, which is made by *Vitriol*, or *Copperas*, is thus: & of either of them a certain *Quantity*, and sublime as much thereof, as can be sublimed, until with great expression of *Fire* it be sublimed. After this again sublime this *Sublimate* with *Fire* appropriate to it, that of it part after part may be fixed, until its greater part is fixed. But afterward, it must be warily calcined, that a greater *Fire* may be administered for its *Perfection*. This being done, it is dissolved into a most *Red Water*,

Water, that hath not its *Peer*. Then so operate, as you may give it *Ingress* into the *Lunar Body*. These *Processes* are sufficiently demonstrated to you, if you be a true *Searcher* of the perfect *Work*, as We have described it. For We, seeing things of this kind profoundly and amicably to adhere to *Luna*, have considered (and it is certain) that these are from its own *Radix*; and thence it is, that *Luna* is altered by them. These *Medicines*, which We have here inferred, are all of the first *Order*. Yet there may be manifold other *Methods* of these *Medicines*, salving the *Essence* of *Pigmental Things*, in the *Variety* of *Methods*. For the *Medicine* of *Argentvive* is not in this first *Order*, seeing it is not a *Medicine* altering *Luna* with one only *Difference*, but altogether in total *Compleatment*. Others have invented many *Medicines*, yet one of these two necessarily happens, *viz.* either they are constrained to create the *Medicine* of the same *Things*, or of *Things* having the same *Nature*; or else they compound a *Medicine*, which with its *Alteration* is equivalent to that, which it is not, and which neither confers to the *Clean*, nor to the *Parts* of the *Clean*, until the *Mover*, in the sublime *Mobile* of *Nature*, rests uncorrupt.

CHAP.

C H A P. XIV.

Of the Difference of Properties of Medicines of the second Order.

NOW it is time We should pass on to *Medicines* of the second Order, with a *Discourse* truly sufficient according to their *Exigency*, and manifest *Probations*, with true *Experience*. Therefore, seeing the *Medicine* of *Bodies* to be cleansed is one, but of *Argentvive* perfectly coagulable another; We will first of all compleatly declare the *Medicines* of *Bodies*, and afterward the *Medicine* of the same *Argentvive* coagulable into a true *Solifick*, and *Lunifick*, or *Solar* and *Lunar Body*.

A *Medicine* of the second Order is that, which doth indeed compleat imperfect *Bodies*; but with one only difference of *Perfection*. Yet seeing there are many *Causes* of *Corruption* in every of the imperfect *Bodies*, viz. in *Saturn*, a volatile *Sulphureity*, flight of its *Argentvive* (by both which *Corruption* must necessarily be induced) and its *Terrestreity*; therefore the *Medicine* is made so, as it can indeed totally remove one of them, or covering it adorn the same; only leaving all other *Causes* of *Imperfection*. Therefore, forasmuch as in *Bodies*

dies there is somewhat impermutable, which is innate in their *Radix*, and which cannot be taken away by *Medicine* of the second *Order*; that *Medicine*, which totally removes that from the *Mixtion*, is not called *Medicine* of the second, but of the third and greater *Order*. And, because We found *Superfluities* of things volatile to be removed by the way of *Calcination*, and the *Earthiness* not innate abolished by reiteration of *Reduction*; therefore, there was a necessity of inventing a *Medicine* of the second *Order*, which might indeed palliate (or cover) the innate, and mollifie the hard, and harden the soft, *viz.* in hard and soft *Bodies*, according to Compleatment, not sophistical; but perfectly constitute a true *Solifick*, or *Lunifick*, of imperfect *Bodies*.

Therefore, seeing it is manifest, that in *Bodies* only soft, the swiftness of *Liquefaction* cannot be taken away by the ingenious *Artifices* of this *Work*, nor the *Impurity* innate in the *Radix* of their *Principles* removed; the invention of a *Medicine* necessarily happened, that in projection could inspissate the *Tenuity* of them, and inspissating harden the same to a *Sufficiency* of *Ignition* with their *Liquefaction*; and likewise in hard *Bodies*, attenuate their *Spissitude*, and attenuating deduce them to sufficient *Velocity* of *Liquefaction*, with their own property of *Ignition*; and palliating adorn the *Cloudiness* of *Bodies* of either *Kind*; and transform the one into *White*, and the other into *Red*, most perfect. This

This *Medicine* is not diversified from a *Medicine* of the third Order, unless by the *Imperfection* of lesser *Preparation*. And that it is not diversified from it self, is manifest, in the *Projection* of diverse *Bodies*, and its *Acceptation* of *Pigments*; but in the way of *Preparation* only. For the *Medicine* inspissating the *Tenuity* of soft *Bodies*, needs one industry of *Preparation*; but, attenuating the *Spissitude* of hard *Bodies*, another. These indeed need the *Method* of *Consumptive Fire*; but those, the *Administration* of *Conservation* of their *Humidity*.

C H A P. X V.

Of a Medicine Lunar and Solar, for imperfect Bodies.

WE now intend to compleat our *Universal Discourse* of the *Medicine* of this second Order, with a certain and true determination. And first We will describe the *Lunar Medicines* of all imperfect *Bodies*, with the *Differencies* of their *Preparations*; afterward the *Solar*, with their proper *Differencies* likewise. We have already proved in our *Discourse*, that *Sulphur* is *Corruptive* of every kind of *Perfection*. But *Argentvive* is *Perfective* in the *Works* of *Nature*, with compleat *Regimens*.
Therefore

Therefore We also, not changing, but imitating *Nature*, in what *Works* it is possible for Us to follow her; do likewise assume *Argentvive* in the *Magistry* of this *Work*, for a *Medicine* of each kind of *Perfection*, viz. *Lunar* and *Solar*, as well of imperfect *Bodies*, as of *Argentvive Coagulable*. But seeing, according to what We above-mentioned, We have said, that there is a twofold *Difference* of *Medicine*; one of *Bodies*, but the other of *Argentvive* truly coagulable; We are hence induced to give a certain *Narration* of *Bodies* first, and afterwards of *Argentvive*.

The *Matter*, *per se*, of this *Medicine* of every kind, is one only; and it is what is already sufficiently known. Therefore take that, and if you would work according to the *Lunar Order*, We promised to shew, learn to be expert in *Operating*, and prepare *That*, with the known *Ways* of this *Magistry*. The intention of which is, that you should divide the pure *Substance* from it, and fix part thereof; but leave a part for *Cerating*; and so proceeding through the whole *Magistry*, until you compleat its desired *Fusion*. If it suddenly flow in hard *Bodies*, it is perfect; but in soft *Bodies*, the contrary. For this *Medicine* projected upon any of the imperfect *Bodies*, changeth it into a perfect *Lunar Body*, if the known *Preparations* have been first adhibited to this *Medicine*; but if not, it leaves the same diminished, yet in one only difference
of

of *Perfection*, it perfects, as much as depends on the *Administration* of the *Order* of a *Medicine* of this kind. But according to the third *Order*, a certain due *Administration* not preceding, it perfects in *Projection* only.

A *Solar Medicine* (of this second *Order*) of every of the imperfect *Bodies*, is the same *Matter*, and participates of the same *Regimen* of *Preparation*. Yet in this it differs, *viz.* that in the greater *Subtiliation* of *Parts*, by proper *Ways* of *Digestion*, and in the *Commixtion* of subtile *Sulphur* (with the *Regimen* of *Preparation* administered) with addition of the *Matter* now known. The *Regimen* of it, is the *Fixation* of pure *Sulphur*, and the *Solution* thereof, as is known. For with this the *Medicine* is tinged, and with it projected upon every of the *Bodies* diminished from *Perfection*, it compleates the same in a *Solar Compleatment*, as much as depends on the *Preparation* of a *Medicine* of this second *Order*; the known and certain *Administration* of the *Body* diminished preceding. Also the same projected upon *Luna*, perfects it much, in a peculiar *Solar compleatment*.

C H A P. X V I.

Of the Medicine Coagulating Argent-vive.

A Ccording to the Order of the Premises, it concerns us, for Compleatment of the Work, to proceed to the Narration of the Medicine coagulating *Argentvive*. Therefore We say it is taken, from such Matter, as the Matter of it self is, viz. according as is specified in many Chapters of this Work. And that is, because *Argentvive*, seeing it is easily fugitive, without any Inflammation, may suddenly adhere to it, in its profundity, and be conjoyned with it through its least parts, and likewise inspissate, and conserve it in Fire by its own Fixation; until it be better able to sustain the force of Fire, consuming its Humidity; and convert it, by the benefit of this in a Moment, into true Solifick and Lunifick, according to that, for which the Medicine was prepared.

But seeing We find not any Thing more to agree with it, than That, which is of its own Nature; therefore, by reason of this We judged, that with that the Medicine thereof might be compleated; and We endeavoured by Ingenuity to make the Form of the
 Medicine

Medicine agreeable to the same. That is to say, it must be prepared, in the *Method* and *Way* now mentioned, with the instance of long continued *Labour*; by which all the subtile, and most pure *Substance* of it may be rendered perfectly *White* in *Luna*, but intently *Citrine* in *Sol*. Yet this cannot be compleated so, as to create a *Citrine Colour*, without the *Mixtion* of a Thing tinging it, which is of its own *Nature*. But, with this most pure *Substance* of *Argentvive* the *Medicine* is perfected, by the *Ingenuities* of the *Work* of this *Magistry*, which most nearly adheres to *Argentvive*, and is most easily fluxed, and coagulates it. For it converts it into a true *Solifick*, and *Lunifick*, with preparation of that always preceding.

The grand *Question* is, from what Things this *Substance* of *Argentvive* may best be extracted. To which, We answering say, It must be taken from those Things, in which it is. But, according to *Nature*, it is as well in *Bodies*, as in *Argentvive* it self, seeing they are found to be of one *Nature*. In *Bodies* more difficultly, in *Argentvive* more nigh, but not more perfectly. Therefore, of what kind soever the *Medicine* is to be, the *Medicine* of the precious *Stone* must be as well sought in *Bodies*, as in the *Substance* of *Argentvive*.

C H A P. XVII.

How Ingress is procured in Medicines by Artifice,

BUt, because it happens, that a *Medicine* is sometimes mixed, sometimes not; therefore We will declare the *Way* of per-mixing, viz. how every Thing, or each peculiar *Medicine* not entring, may most profoundly acquire *Ingress* into a *Body*. The *Way* is, by *Dissolution* of that which enters, and by *Dissolution* of that which enters not, and by *Commixtion* of both *Solutions*. For it makes every Thing to be ingressive, of what kind soever it be, that is through its least parts conjoyned with it. Yet this is compleated by *Solution*; and *Fusion*, in things not fusible, is compleated by the same; therefore, they are the more apt to have *Ingress*, and to alter. This is the *Cause*, why We calcine some things, which are not of the *Nature* of these, viz. that they may the better be dissolved; and they are dissolved, that *Bodies* may the better receive *Impression* from them, and from them likewise, by these, be prepared and cleansed. Or We give *Ingress* to these, which are not permitted to enter by reason of their *Spissitude*, with manifold reiteration of the *Sublimation*

P

mation, of *Spirits* not inflammable upon them
viz. of *Arsnick*, and *Argentvive* not fixed
or with manifold *Repetition* of the *Solution*
of that which hath not *Ingress*.

Yet, a good *Caution* for giving *Ingress* to
Things impermixable, is that the *Body* be dis-
solved, which you would have to be changed
and altered, by these; and the Things likewise
dissolved, which you would have both to enter
and to alter. Nevertheless, *Solution* cannot
be made of all *Parts*, but of some; with
which this or that *Body*, not another, must be
imbibed time after time. For by this benefit
it hath *Ingress* only into this, or that neces-
sarily; but this doth not necessarily happen
in any other *Body*. Therefore every Thing
must needs have *Ingress* by these *Ways*, by the
benefit whereof it depends on the *Nature* of
that, to have ingress (as We said) and to alter
with *Commixtion* found out. By this prece-
dent *Discourse* is compleated the Number of ten
Medicines, with a sufficient *Traetation* of them.

CHAP. XVIII.

*Of the Medicines of the third Order
in General.*

Therefore now We proceed to the *Medi-
cine* of the third Order. Of this Order
there

There is a twofold *Medicine*, viz. *Solar* and *Lunar*. Yet in *Essence* it is one, and in one *Way* of acting; and therefore by our *Ancestors*; whose *Writings* We have read; it is called *One only Medicine*. Nevertheless there is an admixture of a *Citrine Colour*, made of the most clean *Substance* of *Fixed Sulphur*, which constitutes the *Difference* between this and that, viz. the *Lunar* and *Solar Medicine*; this containing that *Colour* in it self, but the other not. This *Order* is called the third *Order* of the greater *Work*: and that, because greater *Agacity* of *Industry* is required in the *Administration* thereof, and in the preparation of its *Perfection*; also it needs longer labour for compleatment of the *Verity* of the same.

Therefore the *Medicine* of this *Order* is not diverse in *Essence* from the *Medicine* of the second *Order*, unless by the most subtile *Degrees* of *Preparation* in *Creation* of it, and by the long continued *Instance* of *Labour*. All these *Degrees* We intend to declare with compleatment of *Speech*, and exactly shew the *Way* of *Preparation*, with its *Causes* and manifest *Experiences*; and the many *Degrees* also of *Ways* of *Preparation* of this third *Order*. For the *Solar Medicine* needs one *Way*, in compleat *Preparation* of *Pigments*; but the *Lunar* another. The first indeed, with the *Administration* of *Sulphur* tinging it; but the second, not.

C H A P. XIX.

Of the Lunar Medicine of the third Order.

First, We will declare the way of Administration of the *Lunar Medicine*, which is thus: R^x the known *Stone* of it, and by the *Way of Separation* divide its most pure *Substance*, and keep it apart. Then fix some of that *Part*, which is most pure, leaving the *Remainder*. And when it shall be fixed, dissolve what is soluble of it; but what is not soluble, put to be calcined; and again dissolve the *Calcinate*, until again what is soluble of it be altogether dissolved. Continue this *Process*, until the greater *Quantity* be dissolved. Then mix all the *Solutions* together, and coagulate them. This being done, gently cooking, keep the *Coagulate* in a *Temperate Fire*, until greater *Fire* may commodiously be administered for its *Perfection*. Therefore reiterate all these *Orders of Preparation* upon it four times, and lastly calcine it by its own way: for so administering you have sufficiently governed the most precious *Earth* of the *Stone*. Then by the subtile *Way of Ingenuity*, conjoyn a *Quantity* of the part above reserved, with part of this prepared *Earth*,

Earth, through its least particles. This being done, with *Intention* of *Elevation*, sublime it by the aforesaid way of *Sublimation*, until the fixed with the not fixed, be totally elevated. Which if you see not, again add a *Quantity* of the not fixed *Part*, until enough be added for *Elevation* thereof. Therefore, when it shall be once all elevated, repeat its *Sublimation*, until by repetition of this *Operation*, it be totally fixed. When it shall be fixed, again imbibe it with *Quantity* after *Quantity* of the not fixed, by the *Way* to you known, until the whole shall again be elevated. Then again fix it, until it have easie *Fusion*, with its *Ignition*. For this is the *Medicine*, which transforms every *Body* diminished from *Perfection*, and every *Argentive* of what kind soever, into a most perfect *Lunar Body*.

C H A P. XX.

Of the Solar Medicine of the third Order.

THE Preparation of this *Solar Medicine*, is made with the *Additament* of *Sulphur* not burning, by *Way* of *Fixation*, and *Calcination*, perfectly administred with subtle *Industry*; and by manifold repetition of *Solution*, until it be rendred *Clean*. For by the perfect Ad-

ministration of these preceding, its cleansing by *Sublimation* will be compleated. The *Way* of this *Additament*, is thus:

Reiterate the *Sublimation* of the not fixed part of the *Stone*, with this said *Sulphur*, ingeniously conjoyning them, until they be first elevated together, and then fixed so, as to abide in the *Heat* of *Fire* without ascension. The oftner this *Order* of compleating the *Exuberancy*, shall be repeated, the more will the *Exuberancy* of this *Medicine* be multiplied, and the more its *Goodness* augmented, and the *Augmentation* of the *Perfection* thereof highly multiplied also. We will here indeed, in a brief, compleat, and known *Speech* (to stop the envious *Clamours* of the Impious) declare the whole Compleatment of this *Magistry*; which thus take:

The Intention of it is, that by way of *Sublimation*, the *Stone* and its *Additament* may most perfectly be cleansed; and accordingly by the *Way* of Ingenuity, the fugitive fixed in them. Afterward, the *Fixed* made *Volatile*, and the *Volatile* again fixed. And in this *Order* is compleated the most *Precious Arcanum*, which is above every *Secret* of the *Science* of this *World*, and is a *Treasure* inestimable. Do you dispose your self by Exercise to it, with very great *Instance* of *Labour*, and with continuance of immense *Meditation*. For by these you will find it, but without them not. And indeed, in *Preparation* of the *Stone*, the
Reiteration

Reiteration of the *Goodness* of *Administration* upon this *Medicine*, may with *Industrious Wariness* be so far available, as to enable it to change *Argent vive* into an infinite true *Solifick*, and *Lunifick*, and not need any thing more, than its *Multiplication*.

Now let the *High GOD* of *Nature*, blessed and glorious, be praised, who hath revealed to Us the *Series* of all *Medicines*, with the *Experience* of them, which by the goodness of his *Instigation*, and by our own incessant *Labour*, We have searched out; and have seen with our *Eyes*, and handled with our *Hands*, the *Compleatment* thereof sought in our *Magistry*. But if We have concealed this, let not the *Son* of *Learning* wonder. For We have not concealed it from him, but have delivered it in such a *Speech*, as it must necessarily be hid from the evil, and unjust, and the unwise cannot discern it. Therefore, *Sons* of *Doctrine*, search ye, and ye will find this most excellent *Gift* of *GOD* reserved for you only. Ye *Sons* of *Folly*, *Wickedness*, and *evil Manners*, fly far away from this *Science*; because it is inimical and adverse to you, and will precipit you into the miserable *State* of *Poverty*. For this *Gift* of *GOD* is absolutely, by the *Judgment* of *Divine Providence* hid from you, and denied you for ever.

Therefore, having inquired into the *Ways* of all *Medicines*, We, prosecuting our intended *Purpose*, must pass hence to those *Things*,

which make known the *Perfection* of this *Magistry*, with the *Causes* of its *Probations*.

The Third and Last Part of this Second Book : Of the Probations of Perfection.

C H A P. I.

The Division of what follows.

Omitting manifest Experiences, of which We make no mention, seeing they are known and certain to all, viz. of the *Weight*, *Colour* and *Extension* under the *Hammer*, which are discerned, without any *Sagacity* of *Industry*; We with *Wariness* make *Trial* by the *Experiences* of *Artificers*, Whether *Projection* of the *Administration* of this *Art*, be a *Complement* with *Verity*, inferring the same; which are *Cineritium* (or the *Test* called a *Cupel*) *Cement*, *Ignition*, *Fusion*; *Exposition* over acute *Vapour*, *Probation* of *Burning Sulphur* by *Mixtion*; *Extinction*, *Reiteration* of *Galcination* and *Reduction*, and the easie or difficult *Susception* of *Argentvive*. Therefore We shall first speak of these according to *Order*; and afterward, keeping the same *Order*, proceed to other things,

things, which We intend (according to promise) to declare with the known Causes of them.

C H A P. II.

Of Cineritium, why some Bodies abide in it, but others not.

WE come first to speak of *Cineritium*, with all its manifest Causes, and of the Way of its Confection. The *Solar* and *Lunar Substance*, is only permanent in the Tryal of *Cineritium*. Therefore searching out the true Differences of the Substance of these Perfect Bodies, and likewise the Causes of the Cinerition, We will make Tryal, which of the imperfect Bodies more, and which less abide in the Examen of this Magistery. Yet by Us is already sufficiently declared the Secret of these two Bodies, in the Profundity of their Substance. And it is this, viz. that their first Radix was a large Quantity of *Argentvive*, and the purest Substance of it; at first most subtile, but afterward inspissate, until it could admit Fusion with Ignition. Therefore, whatsoever Bodies diminished from Perfection, have more of Earthiness, they less abide in this Examen; but what have less, more. Because these do indeed more adhere, by reason of the subtilty of
of

of their *Parts*, closely permixing and uniting them. So likewise, *Bodies* that are of greater *Tenuity*; or on the contrary, of greater *Spissitude*, than those which consist in *Perfection*; must necessarily be altogether separated from the *Commixtion*. For being not of the same *Fusion*, therefore they are separated. And indeed, *Bodies*, which partake of a lesser *Quantity* of *Argentvive*, are more easily separated from the *Commixtion*.

Therefore, 'tis evident, that seeing *Saturn* is of much *Earthiness*, and contains a small *Quantity* of *Argentvive*, and of an easie *Tenuity* of *Liquefaction*, which are mostly opposite to the *Perfection* of a *Cineritious Examen*; therefore of all the *Bodies*, by the *Artifice* of the *Cineritium*, it indures least in the *Commixtion*; yea, it is separated, and vanisheth most speedily. Wherefore, seeing of all *Bodies* diminished from *Perfection* it most gives way and recedes; by that it is more proper for the *Examen* of our *Magistry*; and the reason is, because it sooner takes it flight, and sooner draws every of the imperfect *Bodies* with it self from the *Mixture*. Also, by reason of this, the greater *Quantity* of the perfect *Body* is preserved from the strong *Combustion* of the *Fire* of the *Examen*; and therefore, by the *Trial* of *Lead* it is less burnt, and more easily purified.

But because the *Substance* of *Jupiter* contains more of *Argentvive*, and partakes of a
 lesser

lesser *Quantity* of *Earthiness*, and of greater *Purity*, and of a more subtile *Substance* of it, therefore it is more safe in the *Mixtion*, than *Saturn* and *Venus*; because it more adheres in the *Profundity* thereof. And this is the *Cause*, why a larger *Quantity* of the perfect *Body* is assumed, before *Jupiter* conjoyned can be separated from the *Commixtion*. Yet *Venus* gives *Fusion* with *Ignition*; but because its *Fusion* is slower, than of a perfect *Body*, therefore it is separated from the *Commixtion*, yet more slowly than *Saturn*, by reason of the *Ignition* of its fusible *Substance*. But because it contains less of the *Quantity* of *Argentive*, and is of greater *Earthiness*, and of a more thick *Substance*, therefore it is more easily separated from the *Mixtion*, than *Jupiter*; because *Jupiter* more adheres in the *Profundity*, than *Venus*.

Mars hath not *Fusion*, and therefore is not permixed; which happens, by reason of *Deprivation* of *Humidity*. But if it chance that it is permixed by *Vehemency* of *Fire*; then, because it hath not *Humidity*, by imbibing the *Humidity* of *Sol* or *Luna*, it is united thereunto through its least parts: therefore, although it hath much *Earth*, and little *Argentive*, and wants *Fusion*, yet it can by no slight *Artifice* be separated from them. Therefore by this the *Industry* of the *Artificer* is dilated, unto the true *Rectification* of every *Body*, if he rightly know the *Efficacy* of *That*,
 which

which We have writ. But if he phantastical-ly understand, he knows nothing of the *Truth* thereof. There are two *Bodies* of *Perfection* abiding this *Tryal*, viz. *Sol* and *Luna*, by reason of their good *Composition*, which results from their good *Mixtion*, and the pure *Substance* of them.

C H A P. III.

Of the Tryal of the Cineritium, (or Cupel) how it is to be compounded, and used.

NOW We speak of the *Way* of making it, which is thus : Take sifted *Ashes*, or *Calx*, or *Powder* of the *Bones* of *Animals* burnt, or a *Commixtion* of all, or of some of them ; moisten these with *Water*, and make the *Mixture* firm and solid with your hand, and in the midst of it, wrought into a round flatish *Lump*, make a round and smooth *Hollowness*, and upon the bottom of it strew a small *Quantity* of *Glass* beaten to *Powder*. Then permit it to be dried. When dry, put that *Metal* into the *Hollowness* thereof, which you intend to try by this *Examen*, and put *Coals* of *Fire* upon it, and then with *Bellows* blow upon the *Surface* of the *Examinable Body*, until it flows. Upon which being in flux cast part after part
of

of *Lead*, and blow with a flame of strong *Ignition*. Whilst you see it agitated with the Motion of strong *Concussion*, it is not pure. Therefore wait, until all the *Lead* be exhaled. If that be vanished, and yet the Motion cease not, it is not pure. Therefore again cast *Lead* upon it, and blow as before, until the *Lead* vanish. If it do not yet rest, repeat the casting in of more *Lead*, and blowing upon it, until it be still, or quiet, and you see it clean and clear in its *Superficies*. This being seen, open the *Coals*, and dissipate the *Fire*, and then pour *Water* upon the *Surface* thereof. For you will find it perfectly examined. If whilst you are blowing this *Examen*, you cast in *Glass*, the *Body* will be the better and more perfectly purified; because that takes away the *Impurities*, and separates them. Yet instead of *Glass*, *Sal*, *Borax*, or a little *Allom*, may be cast in. In like manner this *Examen* of *Cineritium* may be made in a *Crucible* of *Earth*, if the *Fire* round about it be blowed, and upon the *Surface* also of the *Crucible*, that the *Body* to be examined may the sooner flow, and be perfected.

These being sufficiently declared, We now pass to the *Examen* of *Cement*, with its *Causes*, and manifest and known *Experiences*.

C H A P. IV.

Of Cement, why some Bodies sustain it more, and others less.

WE have said, that some *Bodies* more, and others less, are burned by the *Calcination* of *Fire*, viz. they which contain a greater *Quantity* of burning *Sulphur*, more; but they that contain less, less. Therefore, seeing *Sol* hath a less *Quantity* of *Sulphur*, than other *Metallick Bodies*; it is not (in the midst of all *Mineral Bodies*) burnt by *Inflammation* of *Fire*. And *Luna*, next to *Sol*, partakes of a less *Quantity* of *Sulphur*, than the other four *Bodies*, yet more than *Sol*. Therefore, according to this, it can less bear the *Ignition* of *Inflammation* for a long space of time, than *Sol*; and by consequence less bear Things burning by a like *Nature*, but *Venus* less than it; because it consists of more *Sulphur*, and of greater *Earthiness*, than *Luna*; therefore can less bear the *Inflammation* of *Fire*. *Jupiter* less also than *Sol* or *Luna*, because it partakes of greater *Sulphureity* and *Earthiness*, than either of them; yet it is less burnt by *Inflammation*, than *Venus*, but more than *Sol* and *Luna*. *Saturn* in its *Commixtion* by *Nature*, holds more of *Earthiness* and *Sulphureity*, than any
of

of these now mentioned *Bodies*; therefore it is sooner and more easily inflamed, than all the said *Bodies*; and by inflammation it is more swiftly burnt, because it hath *Sulphureity* more nearly conjoyned, and more fixed than *Jupiter*.

Mars is not burnt by it self, but by *Accident*. For when it is mixed with *Bodies* of much *Humidity*, it imbibes that *Humidity*, by reason of its own *Want* of the same; and therefore being conjoyned, it is neither inflamed nor burnt, if the *Bodies*, with which it is *United*, be neither inflamable, nor combustible. But if combustible *Bodies* be mixed with it, it necessarily happens (according to the *Nature* of their *Combustion*) that *Mars* is burnt and inflamed. Therefore, seeing *Cement* is constituted of inflamable *Things*, the necessary *Cause* of its *Invention* is manifest; and it was, that all combustible *Things* might be burnt. And since there is one only *Body* incombustible, that alone, or what is prepared according to the *Nature* of that, is kept safe in *Cement*. Yet some abide more, others less, in *Cement*: But which abide more, and which less, are known with their said *Causes*. Therefore *Luna* abides *Cement* more, but *Mars* less, *Jupiter* less than *Mars*, and *Venus* less than *Jupiter*; but *Saturn* least of all.

C H A P. IV.

Of Cement, why some Bodies sustain it more, and others less.

WE have said, that some Bodies more, and others less, are burned by the *Calcination of Fire*, viz. they which contain a greater *Quantity* of burning *Sulphur*, more; but they that contain less, less. Therefore, seeing *Sol* hath a less *Quantity* of *Sulphur*, than other *Metallick Bodies*; it is not (in the midst of all *Mineral Bodies*) burnt by *Inflammation of Fire*. And *Luna*, next to *Sol*, partakes of a less *Quantity* of *Sulphur*, than the other four *Bodies*, yet more than *Sol*. Therefore, according to this, it can less bear the *Ignition of Inflammation* for a long space of time, than *Sol*; and by consequence less bear Things burning by a like *Nature*, but *Venus* less than it; because it consists of more *Sulphur*, and of greater *Earthiness*, than *Luna*; therefore can less bear the *Inflammation of Fire*. *Jupiter* less also than *Sol* or *Luna*, because it partakes of greater *Sulphureity* and *Earthiness*, than either of them; yet it is less burnt by *Inflammation*, than *Venus*, but more than *Sol* and *Luna*. *Saturn* in its *Commixtion by Nature*, holds more of *Earthiness* and *Sulphureity*, than any
of

of these now mentioned *Bodies*; therefore it is sooner and more easily inflamed, than all the said *Bodies*; and by inflammation it is more swiftly burnt, because it hath *Sulphureity* more nearly conjoyned, and more fixed than *Jupiter*.

Mars is not burnt by it self, but by *Accident*. For when it is mixed with *Bodies* of much *Humidity*, it imbibes that *Humidity*, by reason of its own *Want* of the same; and therefore being conjoyned, it is neither inflamed nor burnèd, if the *Bodies*, with which it is *United*, be neither inflamable, nor combustible. But if combustible *Bodies* be mixed with it, it necessarily happens (according to the *Nature* of their *Combustion*) that *Mars* is burnt and inflamed. Therefore, seeing *Cement* is constituted of inflamable *Things*, the necessary *Cause* of its *Invention* is manifest; and it was, that all combustible *Things* might be burnèd. And since there is one only *Body* incombustible, that alone, or what is prepared according to the *Nature* of that, is kept safe in *Cement*. Yet some abide more, others less, in *Cement*: But which abide more, and which less, are known with their said *Causes*. Therefore *Luna* abides *Cement* more, but *Mars* less, *Jupiter* less than *Mars*, and *Venus* less than *Jupiter*; but *Saturn* least of all.

C H A P. V.

*The Examen of Cement, how it is
to be compounded and exercised.*

NOW We will declare the *Way of Cementing*. Seeing it is known to Us, that *Cement* is very necessary, in the *Examen of Perfection*, We say it is compounded of inflammable *Things*. Of this kind are all blackening, flying, penetrating, and burning *Things*; as is *Vitriol*, *Salarmoniac*, *Flos Aeris*, and the ancient *Fictile Stone*, and a very small *Quantity* (or nothing) of *Sulphur*, and *Mans-Urine*, with like acute, and penetrating *Things*. All these are impasted with *Virile Urine*, and spread upon thin *Plates* of that *Body*, which you intend shall be examined by this way of *Probation*. Then the said *Plates* must be laid upon a *Grate of Iron* included in an *Earthen Vessel*; yet so, as one touch not the other, that the vertue of the *Fire* may have free and equal *Access* to them. Thus the whole must be kept in *Fire*, in a strong *Earthen Vessel*, for the space of three days. But here, great *Caution* is required, that the *Plates* may be kept fire-hot, but not melt. After the third *Day*, you will find the *Plates* cleansed from all *Impurity*, if the *Body* of them was perfect:

perfect: if not, they will be wholly corrupted; and burnt in the *Calcination*.

Some expose *Plates of Metal* to *Calcination*, without a composition of *Cement*, and they are purified in like manner, if the *Body* be of *Perfection*: if not, they are totally consumed. Yet in this last *Examen*, they need a longer space of time, that are thus purified by the only inflammation of *Fire*, than those that are examined by the Judgment of *Cement*.

And seeing the *Nature* of *Luna* differs not much from the *Nature* of *Sol*, therefore by a certain necessary way of *Administration*, it rests with it in the *Trial* of *Cement*. And there is no *Separation* of *Bodies* each from other, in these two kinds of *Trial*, unless that be occasioned by reason of the *Diversity* of *Composition* of their *Substances*: because thence results *Diversity* of *Fusion*, and *Spissitude* and *Rarity*. Which are indeed the *Causes* of *Separation*; because, by reason of the strong *Composition* of some, their *Substance* is not corrupted by the *Substance* of the *Extraneous Body*, seeing a *Mixtion* of them could not be made through their least parts. Therefore, in such a *Commixtion*, they must necessarily be separated each from other, without the total *Corruption* of the *Essence* of them. Wherefore, the compleat *Administration* of imperfect *Bodies*, is discerned, when they are by *Ingenuity* of *Preparation* found to be of the same *Fusion*, *Ignition*, and *Solidity*.

Q

CHAP.

C H A P. VI.

Of Ignition.

IT remains now, that We treat of *Ignition*. Having declared, that *Bodies* of greatest *Perfection*, with determinate *Ignition*, are found to receive the *Fire*, before *Fusion* of them; therefore we here say, if our *Aim* be to find out the compleat *Alteration* of them, there is a necessity to bring such *Bodies* to their *Fusion*. And before these *Bodies* of *Perfection* be fused, to see them admit *Ignition*, with inflammation of a pleasing *Celestine Colour*, and this, before their *Ignition* comes to the *Whiteness* of *Fire*, which the *Eye* can in no wise discern.

Therefore, 'tis manifest, that the perfect *Ignition* of them is (before *Fusion*) with intense *Redness*, and not with *Whiteness*, which the *Eye* cannot behold. For if the administered *Bodies* be melted, before they are red hot with *Fire*, they are not in *Complacment*. And if they be made *Fire-hot* with labour, and strong *Expression* of *Fire*, their *Administration* is not true: and this indeed, if it happen in soft *Bodies*. Because, the same is only found in *Mars*. For *Ignible Bodies* do not easily in the way of *Preparation*, admit *Ignition*; nor fusible *Bodies*,

odies, the right *Fusion*, which We find in
 dies perfect according to *Nature*. If Bodies
 ministr'd, in their *Ignition* yield not *Flame*
 a pleasing *Celestine Colour*, their *Admini-*
stration is not compleat. And if any part
 the *Weight*, *Colour*, *Beauty*, *Ignition*, and the
 e, be found diminished, by reason of the
 differences of the *Goodness* of *Preparation*, the
 dagation of the *Artist* was not sufficient.
 herefore let him make a new *Search*, until
 e find his *Error*, with *Ways* of *Operating* cor-
 sponding to *Divine Goodness*.

CH A P. VII.

Of Fusion, or Melting.

N the *Narration* of *Fusion*, We shall suffi-
 ciently discourse, according to the *Examen*
 of all *Bodies* by the certain *Ignition* of them.
 herefore We say, that *Fusion* with *Ignition*, is
 the only *Argument* of *Perfection*; yet not with
 every kind of *Ignition*, but with *Ignition*, in
 which the *Body* waxeth not altogether *White*;
 and with *Ignition*, in which is not made a dull
 aleness of *Fire*, and in which the *Body* is
 not suddenly melted, or flows not immedi-
 ately after *Ignition*. For when a *Body* flows
 with very small pressure of a weak *Fire*,

either without *Ignition*, or with a palid *Ignition*; a *Body* of this *Preparation* must needs be a *Body* of *Imperfection*: some one of the imperfect *Bodies*, in diminished *Artifice*.

And if a *Body* after *Fusion* be not suffered presently to cool, and its *Ignition* be suddenly turned altogether into *Blackness*, and by reason of that, loseth its *Ignition* before waxeth hard, it is not a *Body* in *Compleatment*, of what kind soever it be. But this is to be imputed to softness, and that it is one of the kinds of imperfect *Bodies*.

And if the *Ignition* of a *Body*, before *Fusion* thereof, be made with laborious and violent *Expression* of strong *Fire*, and with a *Ray* of *Brightness* inestimable, altogether *White* and shining; it is not a *Body* of *Perfection* but a *Body* of *Hardness* altered. Also, if after *Fusion* thereof, and when taken from the *Fire*, it be suddenly hardened, that it flow not the fulgent *Ignition* thereof remaining, it is not a *Body* of *Lunar*, or *Solar Perfection*, of what kind and preparation soever the *Body* administered was; but comes under the *Nature* of the *Differences* of *Mars*.

Therefore, by the abovesaid 'tis evident, that in fusible *Bodies*, by the *Experiment* of them may be found a threefold *Ignition*, before *Liquefaction* of their *Substances*, viz. one *Palid*; the other, *Red* and *Clear*; and the third most *White*, shining with a *Ray*. The first is of soft *Bodies*; the second, of perfect *Bodies*; but the

the third, of hard *Bodies*; as is proved by *Reason*, and *Experience*. He that desires to search out the degree of all these *Ignitions*, that he may compleat all fusible *Bodies*, let him consider of the efficiency compleat for the *Perfection* of *Fusion*, and by considering, recollect the difference of all the signs of the *Degree* of *Fusion*, and so indeed he will find; otherwise not. This is offered to you for an *Exemplar*, in all manners of *Examination* by us determined, and to be determined. And this may suffice to be spoken of *Fusion*.

CHAP. VIII.

Of the Exposition of Bodies over the Vapours of acute Things.

Therefore, prosecuting our intended *Discourse*, We now declare the *Exposition* of *Bodies* over the *Vapours* of *Acute Things*, viz. *Things Sharp, Saline, and Sower*. We see *Bodies* of *Perfection*, exposed over the *Vapours* of the said *Acute Things*, either little or nothing at all to flower, or to emit a most pleasant *Celestine Flos*. But the purest *Gold* flowereth not. Yet *Luna*, or *Sol*, not pure, We find to flower, when exposed over the *Vapours* of *Acute Things*, and to yield a most pleasant *Celestine Flos*; yet that of *Sol* is more delightful, than that of *Luna*. We therefore,

by reason of this, imitating *Nature*, do in like manner create a *Celestine Colour* in prepared *Bodies*; which *Colour* is perfected by the *Goodness* of *Argentvive*, as is sufficiently declared by us in the precedent.

Therefore, whatsoever prepared *Bodies* shall be set over the *Vapours* of *Acute* Things, and not create a *Celestine* pleasant *Colour*, they exist not in the total compleatment of *Preparation*. There are some *Bodies*, which in the *Examen* of *Saline* Things, flower in their *Superficies*, with a dull red, or dull citrine *Colour* mixt with *Greenness*; of this kind is *Mars*. Some flower with a dull *Greenness*, mixt with a turbid *Celestine Colour*; of this kind is *Venus*. Some are found to yield a dull *White*, and of this kind is *Saturn*. And some a clear *White*, of which kind *Jupiter* is. Therefore the most perfect *Body* flowers least, or nothing at all; and if it yield any *Flos*, it is in a long space of time. And indeed, among *Bodies* wanting the compleatment of *Perfection*, *Jupiter* most slowly flowreth its *Gummosity*. Thence, by the *Examen* of this *Magistery*, We consider *Jupiter*, in the *Work* of the *Greater Order*, most nearly approximate to *Perfection*. And by this *Examen* it may be known, in what kind of *Temperament*, the *Body* consists; if you rightly consider the *Order* of these Things, which we have declared in this *Chapter*: but if you know not this, impute that to the folly of your own *Rashness*.

C H A P. I X.

Of the Extinction of Bodies Fire-hot.

WE now speak intirely of the *Examen* of *Extinction* : of which there is a manifold *Experience*, whereby it is known, whether the *Magistery* consist in *Perfection* or not. Therefore, first if the *Body* ignited (or heat rod-hot) be extinguished in *Liquor*, and the *Lunar* yield not a *White Colour*, and the *Solar* a *Bright Citrine*, but is changed into an *Alien Colour*; the *Alteration* is not in compleatment of this *Magistery*. And if in repeating its *Ignition* and *Extinction*, in the *Waters* of *Salts* or *Allomes*, by whatsoever kind of Administration created, it yield a *Scoria* of affinity to *Blackness* in its *Superficies*; or if in the *Extinction* of it in *Sulphurs*, and from the *Extinction*, with often repeated *Ignition*, it vanish, or infect it self with a foul *Blackness*; or by compulsion of the *Hammer* breaks it self to pieces; the *Artifice* of the *Work* is fallacious. Or if it, with *Cementation* of the *Mixture* of *Salarmoniack*, *Verdegriase*, and *Boys-Urine*, or of *Things* like in *Nature*, be exposed to the *Fire*, and after the *Ignition*, and *Extinction* of it (whether *Lunar* or *Solar*) it totally lose its proper *Colour*, or create a *Scoria*, it is manifest, that the *Body* doth yet remain in *Sophistick Corruption*. Yet We give

you one certain *General Rule*, and that as well in these present, as in the *Examens* following; if among the differencies of *Perfection* the altered *Body* shall change anything of its *Weight*, or *Colour*, the *Artist* hath not rightly, but phantastically proceeded in his *Work*: which is a Thing not profitable, but destructive rather.

C H A P. X.

Of the Admixtion of burning Sulphur.

Likewise, by the *Mixtion* of *Sulphur* is proved, Whether the *Magistry* consist in *Perfection*, or not. For by our *Experience* We find, that *Sulphur* commixed with *Bodies*, burns some more, others less: and by our *Artifice* We have discerned, that some retire from its combustion, and some not. And hence may be noted the difference between those *Bodies*, diminished from *Perfection*, prepared in a *Sophistical* compleatment. Therefore, among all *Bodies*, of whatsoever kind, We find *Sol* not to be burned by *Sulphur*. The next to this, least burned, is *Jupiter*; then *Luna*; and after that *Saturn*; but *Venus* more easily, than all these; and *Mars*, by reason of the *Oleaginy* of *Sulphur*, is most easily burned. Hence 'tis observable, that that *Body* is more burnt, which is less nigh to the Nature of the *Perfect*.

Also

Also by the *Diversity* of *Colours*, after combustion of *Bodies*, it may be known, in what kind the altered *Body*, from the *Radix* of its own *Nature*, consists; because, after the *Commixtion* of *Sulphur*, *Sol* gives an intense *Citrine*, or clear *Red Colour*; *Luna*, a black mixt with *Celestine*; *Jupiter*, a black *Colour* mixt with a small *Tincture* of *Redness*; *Saturn* a dull black, mixt with much *Redness*, and a livid *Colour*; *Venus*, from the *Commixtion* of *Sulphur*, yields a black mixt with livid, if much combustion of *Sulphur* hath preceded; but if little combustion was pre-existent, it shews a most clean and pleasant *Violet Colour*; but *Mars*, in every kind of combustion, creates a most black dull *Colour*.

Likewise, in *Bodies* is observed a *Diversity*, after their *Reduction* from the combustion of *Sulphur*. Some do indeed return; but others, by the expression of *Fire*, with the *Sulphur* recede from the *Reduction*, either totally, or the greater Quantity of them: some into *Bodies* of their own *Nature*; others return, from the combustion, into *Bodies* other than of their own *Nature*. *Sol* and *Luna* return, from the combustion of *Sulphur*, into the *Nature* of their proper *Body*; but *Jupiter* and *Saturn* recede. *Jupiter* recedes totally, or its greater part; *Saturn* not totally; yet sometimes a greater, sometimes a lesser part of it, is destroyed. The *Diversity* of these is, by reason of the *Nature* of *Things* and *Bodies*, and by rea-

reason of the different Administration of them in the *Work of Preparation*. For it happens, that *Jupiter* is destroyed, by the sudden force of *Fire* in *Reduction*; but both *Jupiter* and *Saturn* are preserved by successive and gentle *Reduction*. Yet the *Reduction* of them rather tends to the Nature of an alien, than of the proper *Body*. That is to say, the *Reduction* of *Jupiter* is converted into clear *Antimony*; but of *Saturn*, into a dull coloured *Antimony*, as We have found by proper *Experience*. *Venus* is diminished, in the *Impression* of *Fire* of *Reduction*; and this happens more to *Mars*, than to *Venus*. *Venus* in its *Reduction* is ponderous, of a dull *Citrine Colour*, and soft, partaking of *Blackness*, with *Augmentation* of the *Weight* of its *Body*. Therefore, by these, may be found out the *Nature* of all *Bodies*, that are altered.

C H A P. XI.

Of Calcination, and Reduction.

OF the *Examen* of the Reiteration of *Calcination* and *Reduction* We are now to speak. Therefore We say, that *Bodies* are found to be of *Perfection*, in the Reiteration of *Calcination* and *Reduction*, by their differences of *Goodness*, if they lose nothing of their *Colour*, *Weight*, *Quantity*, or *Brightness*; of

(of which great care is to be taken) how much soever the *Multiplicity* of those *Operations* shall be reiterated upon them. Accordingly, if by repeating the *Calcination*, and *Reduction* from the *Calxes*, of altered *Metals* of every kind, they lose any Thing in their differencies of *Goodness*, it is to be supposed, that the *Artist* hath sophistically followed his *Investigation*. Wherefore habituate your self to these *Works*, that you may know them.

C H A P. XII.

Of the easie Susception of Argentvive.

IT is now undeniably manifest to you, that *Bodies* containing the greatest *Quantity* of *Argentvive*, and *Bodies* of *Perfection*. Wherefore, it is to be supposed, that those *Bodies* are more nigh to *Perfection*, which more amicably imbibe *Argentvive*. The sign of this is, the easie *Susception* of *Argentvive* by a *Solar* or *Lunar Body* of *Perfection*. For this same *Reason*, if a *Body* altered do not easily receive *Argentvive* into its *Substance*, it must needs be very remote from the *Compleatment* of *Perfection*.

C H A P. XIII.

A Recapitulation of the whole Art.

HAVING handled the *Experiences* of the *Causes* of the sufficiency of this *Magistry*, according

cording to the *Exigency* of our proposed *Discourse*, it remains, that We should now in one *Chapter* come to the *Compleatment* of this whole *Divine Work*; and briefly speaking, contract the dispersed *Magistry* into one *Sum*, in general *Heads*. Therefore We say, the *Sum* of the whole *Intention* of the *Work* is no other, than that the *Stone* (known in its *Chapters*) should be taken, and with instance of *Labour*, *Sublimation* of the first *Degree*, repeated upon it: for by this it will be cleansed from corrupting *Impurity*. And the *Perfection* of *Sublimation* is, the *Subtiliation* of the *Stone* by it, until it can come to the ultimate purity of *Subtlety*, and lastly be made *Volatile*. This being done, by the *Way* of *Fixation* it must be fixed, until it can rest in the *Asperity* of *Fire*. Herein consists the *Measure* of the *Second Degree* of *Preparation*. The *Stone* is likewise administred in the third, which consists in the ultimate *Compleatment* of *Preparation*; and that is this: You must make the now fixed *Stone*, by the ways of *Sublimation* *Volatile*, and the *Volatile* fixed; and the *Fixed*, *Dissolved*; and the *Dissolved* again *Volatile*, and the *Volatile* again *Fixed*, until it flow and alter, into *Selifick*, and *Lunifick*, with certain *Compleatment*.

From the *Reiteration* of *Preparation* of this third *Degree*, results the *Multiplication* of the *Goodness* of *Alteration* of the *Medicine*. Therefore, from the *Diversity* of the *Work* repeated upon the *Stone*, in its *Degrees*, results the *Diversity*

versity of *Multiplication* of the *Goodness* of *Alteration*; so that among *Medicines*, some transmute into a true *Solifick* and *Lunifick* *Body* of *Perfection*, an hundred-fold as much as their own weight is; some two hundred-fold; some three hundred-fold; some a thousand-fold, and some to *Infinity*. Therefore hence it may be known, whether the *Magistry* consists in *Perfection*.

CHAP. XIV.

What Order the Author hath observed in treating of the aforesaid.

BUT, that the *Envious* may not calumniate us, We declare, that We have not treated of our *Science* with a continued series of *Discourse*, but have dispersed it in divers *Chapters*. And this was done; Lecause, if it had been delivered in a continued *Series* of *Speech*, the just *Man*, as well as him that is evil, might have usurped it unworthily. Therefore We have concealed it in places, where We more openly speak; yet not under an *Enigma*, but in a plain discourse to the *Artist*: and indeed We have described it in such a way of speaking, as is agreeable to the *Will* of the *Most High*, blessed, sublime, and *Glorious God*, and our own *Mind*, who writ the same, as it happened to be recollected, or was infused by the *Grace* of his divine *Goodness*, who gives it to, and withholds it from, whom he will.

There-

Therefore, let not the *Son of Learning* despair: for if he seek it, he may find the same, with the *Investigation* of the *Motion* of his proper *Nature*, not of *Doctrine*. Because, he that seeks by the goodness of his *Industry* finds the same; but he, who seeks the same following *Books* only, will very slowly attain to this most precious *Art*. For We published this *Art* found by Us only, for our selves only, not for others, although it be most true, and altogether certain. Therefore, We invite to this *Art* the *Prudent* only, and (by *Ingennities* taught by Us) expose to them the way of *Investigation*. For We writ down the same being found, together with the *Way* of its *Invention*, and the *Ingennities* of *Methods*, for none, but our selves. Wherefore let the well-minded *Artificer* exercise himself by those *Precepts*, which We have delivered; and he will greatly rejoyce when he hath found the *Gift* of the *Most High God*. These may suffice to be spoken, touching the *Disquisition* of this sublime *Art*.

*The End of the Second Book of Geber,
Of the Sum of Perfection, or of the
Perfect Magistery.*

GEBER,

G E B E R,

The Arabian

Prince and Philosopher,

His Book, Of the

INVENTION of VERITY,

O R,

P E R F E C T I O N,

C H A P. I.

*Of the six Properties of Things, from
which the Medicine is extracted.*

WE have in our *Volumes* considered,
not only by the *Secret Properties*
of *Natural Principles*, but also by
proper *Experience*, and the truly
certain *Investigation* of our *Invention*, that those
Things, from which our *Medicine* is extract-
ed, have in themselves these *Properties* of
Qualities, in transmuting *Bodies*. First, they
have in themselves an *Earth* most subtile and
incombustible, altogether fixed with its own
proper

proper radical *Humidity*, and apt for fixing. Secondly, they have an *Airy* and *Fiery Humidity*, so uniformly conjoynd to that *Earth*, that if one be volatile, so is the residue; and the same *Humidity* abides the *Fire* beyond all *Humidities*, even to the compleat Termination of its own *Inspiration*, according to the *Indigency* of its Compleatment, with *Permanency* (inseparable from the *Earth* annexed to it) without Evaporation. Thirdly, The *Disposition* of their Natural *Humidity* is such, that by the benefit of its own *Oleaginy*, in all differencies of its *Properties*, it so unctuously contemperates the *Earth* annexed to it, with Conversion of one into the other homogeneally and equally, with such an *Union* and *Bond of Conjunction* of inseparability, that after the *Degree* of final *Preparation*, it gives good *Fusion*.

Fourthly, This *Oleaginy* is of so great purity of *Essence*, and so Artificially cleansed from every combustibile, or burning Thing, that it burns not all *Bodies*, with which it is conjoynd through their least parts; but preserves them from Combustion. Fifthly, It hath a *Tincture* in it self so clear and splended, white or red, clean and incombustible, stable and fixed, that the *Fire* cannot prevail against it to change it, nor sulphureous adustive, or acute corroding *Bodies*, corrupt and defile the same. Sixthly, The whole *Compound*, incorporated with its final Compleatment, is of so great

great *Sabtility* and *Tenuity* of *Matter*, that after the final *Termination* of its *Decoction*, it remains in *Projection*, of most thin *Fusion* like *Water*; and is of profound *Penetration*, unto the ultimate *Compleatment* of the *Body* permutable, of how great *Fixation* soever it be. And with its *Vicinity*, or *Affinity*, it adheres to its own like, naturally, with inseparable *Consolidation* against the *Impression* of *Fire*; in that very *Hour*, with its own *Spirituality*, reducing *Bodies* to *Volatility*.

CH A P. XVI.

Of the Seven Properties of the Medicine.

THESE being considered, We find by Our *Investigation* several *Properties* of Things necessary and opportune in our *Stone*; and they are these: *Oleaginy*, *Tenuity* of *Matter*, *Affinity*, *Radical Humidity*, *Cleanness* of *Purity*, a fixing *Earth*, and *Tincture*.

The first *Property* of *Differencies* of the *Medicine* is *Oleaginy*, in *Projection* giving *Universal Fusion*, and *Aspersion* of the *Matter*. For, the first thing which is necessary after *Projecti-* on of the *Medicine*, is the sudden and convenient *Fusion* of the *Medicine* it self, which is perfected and rendred viscous with *Mineral Oleaginy*.

R

The

The second Property, is, *Tenuity* of the *Matter*, or the *Spiritual Substance* thereof, flowing very thin in its *Fusion*, like *Water* penetrating to the profundity of the *Body* alterable, because immediately after *Fusion*, the *Ingression* thereof is necessary.

The third Property, is *Affinity* (or *Vicinity*) between the *Elixir*, and the *Body* to be transmuted, giving adherency in the *Obviation* and *Retention* of its like, because immediately after *Ingress* of the *Medicine*, *Adherency* is convenient and necessary.

The fourth Property, is *Radical Humidity*, fiery, congealing, and consolidating the *Parts* retained, with *Adherency* of its own like, with the *Union* of all *Co-like Parts* inseparably forever; because, after *Adherency*, *Consolidation* of the *Parts*, with their *Radical*, viscous, and necessary *Humidity*, is opportune.

The fifth, is a *Mundificative Clearness* of *Purity*, giving evident *Splendor*, in the *Combustion* existent, not burning. For, after *Consolidation* of the purified *Parts*, it is left to the *Actual Fire*, to have power of burning all extraneous *Superfluities*, not consolidated. Wherefore *Purification* follows, and is necessary.

The sixth Property, is a *Fixing Earth*, temperate, thin, subtile, fixed, and incombustible, giving permanency of *Fixation* in the *Solution* of the *Body* adhering with it, standing and persevering against the force of *Fire*.

for

or immediately after *Purification*, *Fixation* is necessary, and opportune.

The seventh *Property*, is *Tincture*, giving a splendid and perfect *Colour*, *White*, or intently *Citrine*, and *Lunification*, or *Solification* of *Bodies* to be transmuted; because after *Fixation*, splendid *Tincture*, and *Colour* tinging another *Body*, or a *Tincture* colouring the *Matter* convertible into true *Silver*, or *Gold* (with all its certain and known differences) is absolutely necessary.

CHAP. III

The Division of this Book into four Particles.

According to the Exigency of *Art*, We have disputed against *Men* denying *Art*; and have discoursed of *Natural Principles*, which are according to the *Intention* of *Nature*, in the *Procreation* of *Metals*; and of *Bodies*, and their *Procreations*, and *Preparations*; and lastly of the *Medicines*, and *Examinations* of the same *Bodies* transmuted, whether the *Compleatment* of them stands in *Perfection*; all which hath been done by Us, in our *Book* intituled, *The Sum of Perfection*, or of the *Perfect Magistery*. And there We have written the *Way* of the *Invention* of *Art*, and our *In-*

genious Works, which We have seen, and touch-
ed: But here, in this *Book*, We will treat of
the *Invention of Perfection*, and in a special
manner declare those *Things*, which are ne-
cessary in this our *Magistry*; and the *Way*
of *Preparing* the same, with their weight and
measure, and *Probation* certain, not conjectu-
ral.

Our *Intention* is to divide this little *Book*
into Four *Particles*; and in the First sufficiently
to treat of *Middle Minerals*, and their *Pre-
parations*; that they may be aptly disposed in
the *Extraction of Spirits*, and imperfect *Bod-
ies*: in the Second, of the *Mundifications of*
Spirits, and intire *Preparations* of the same:
in the Third, of the diverse *Preparations of*
imperfect *Bodies*, according to the *Exigency*
of the *Compleatment of the Work*: and in the
Fourth of all *Medicines* especially, for trans-
forming every *Body* into *Sol* and *Luna*, with
Projection, Weight, and Measure, according to
the *Exigency of Necessity for Compleatment*
of the *Work*.

The First Particle.

C H A P. IV.

Of the Preparation of Middle Minerals.

Common Salt is dissolved in clear *Fountain Water*, and distilled through a *Filter*, and afterwards congealed in an *Earthen Vessel*, or in a *Vessel of Lead*, or other *Metal*. *Salt-peter* is dissolved in *Fountain Water*, distilled through a *Filter*, and congealed in a *Vessel of Glass*, that it may there be crystalized. *Salt-nitre* is so prepared, viz. it is dissolved in clear *Fountain Water*, filtered, &c. *Salt-Gem* is dissolved, &c. as before, and congealed in an *Earthen-glazed Vessel*. True *Salt-Alkali* is made of *Zoa* (or *Soda*) dissolved, filtered, and the *Solution* boyled away to one third part, and then the *Salt*, in a short time settles to the *Bottom* in *Crystals*; and so it is prepared. Some do also make *Salt-Alkali*, thus: They take *lib. 5.* of *Ashes of Hearts-case*, and *lib. 1.* of *Quicklime*, and by boyling in *Water* they make a *Lixivium*, which they filter and congeal; this labour they reiterate three times, and it is prepared. *Salammoniac* is made of five parts of *Mans Urine*, and one part

of his *Sweat*, one part of *Common-Salt*, and half a part of the *Soot* of *Woods*, these being boyled together into Consumption of the *Humidity*, from the remainder sublime a true and profitable *Salammoniac*: this again dissolve into *Sweat*, and sublime it from *Common-Salt* once; then it is prepared. *Salt* of *Tartar* is made of the calcined *Feces* of *Wine* distilled, the *Tartar* being dissolved from them, and congealed: so it is prepared. *Salt* of *Urine* is likewise made of the calcined *Feces* of *Urine* distilled, and this is again dissolved in its own *Water*, and congealed, so it is prepared, and is of great *Emolument* and *Use*.

Many men diversly treat of the *Preparations* of *Salts*; but We, by our *Invention*, have found, that these *Preparations* of *Salts* are more short, more subtile, and more profitable for our purpose; seeing from all Things truly calcined, *Salts* are extracted by *Solution*, which by the above-alleadged *Way* must be prepared. Therefore it sufficeth Us to pass them by, these being more useful. *Glassy* or *Rock-Alum* hath a two-fold way of *Preparation*: one for washing calcined *Bodies*, and the other for subliming *Spirits*. After the first *Way*, it is thus prepared: Dissolve it in clear *Fountain Water*, distill it through a *Filter*, and boyle it to a third part: this *Part* put in *Glazed Dishes*, and it will settle round about the *Sides* of the *Vessels*, and in the *Bottom*: so you will have prepared *Crystalline Alum*. The second *Way*

Way is this: Boyl the *Allom* in an *Earthen Vessel*, until the *Humidity* vanish, and you find it spongy, white and light; then is it prepared for *Sublimations*, and other diverse *Operations*. *Plumous Allom* is dissolved and congealed as the former; and so it is prepared.

Now, it is expedient to speak of the *Preparations of Atraments*, seeing that is a Thing very necessary; because We find a necessary Use of them in *Tinctures*, and *Ligaments of Spirits*, and other Things, which appertain to the Work. *Black-Atrament* is dissolved in boiling Water, distilled through a *Filter*, and congealed; then it is prepared. *Copperas* is dissolved in distilled *Vinegar*, clarified by filtering, and congealed: so it is clean. *Roman Vitrol* needs not any other *Preparation*, than only (in some cases) to be held in a moderate *Fire*, and rubified.

Moreover, it is certain, that diverse Things necessary for Us are extracted from imperfect *Bodies*; which need *Preparation*, and are helpful in the *Case*; and these are, first *Ceruse of Lead*, which is thus prepared: *Cerusse of Lead* must be washed in distilled *Vinegar*, then purged from its more gross parts; and that which flows out thence as *Milk*, must be congealed in the *Sun*, and it is prepared. The *Preparation of Spanish White, Tin, and Minium*, is after the same manner: For they must be washed in distilled *Urine*, and pre-

pared as *Cerusse*; then they are fit for use. *Verd:greece* is dissolved in distilled *Vinegar*, and rubified, being exactly congealed with most gentle *Heat of Fire*; and then it is prepared and fit for the *Work*. *Crocus of Iron* is dissolved in distilled *Vinegar*, and clarified by *Filter*: this *Red Water* being congealed, yields you a *Crocus* fit for your purpose. *Æs ustum* (or *Copper calcined*) ground to powder, and washed with distilled *Vinegar*, after the same manner as We taught in the *Preparation of Ceruss*; will be of use to you. *Lithargiry* dissolved in distilled *Vinegar*, must be clarified and congealed; for so it is well prepared. Yet you may again dissolve it as other Things above-noted. Also you may use them dissolved and congealed: and in this is a profound *Investigation*. *Antimony* is calcined, dissolved, clarified, congealed, and ground to powder; so it is prepared. *Lapis Lazuli* (or the *Lazure Stone*) is calcined, and when ground to Powder washed, and it is purified. The *Stone Hematitis*, is heat red hot, and often extinguished in *Bulls-Gall*. *Bolearmenac* is ground and dissolved as *Cerusse*, and then congealed. *Cinaber* must be sublimed once from *Common-Salt*, and so it is prepared. *Tutia* is dissolved in distilled *Vinegar*, having been first calcined, and so it is well prepared.

The Second Particle.

C H A P. V.

Of the Mundifications, or Cleansing of Spirits.

IN the first *Particle* We sufficiently treated of those things, which (in our certain *Invention*) seemed unto Us necessary for the Preparation of *Spirits* and *Bodies*. Here We now intend to inlarge our *Discourse*, touching the *Sublimation*, or Preparation of *Spirits* of every *Species*, according to the *Indigency* of the Complement of our *Magistry*. But do not you deviate from this *Doctrine* of our *Invention*, which, in profound *Meditation*, and in *Works*, We see very necessary for Us, and most certain. Here We search out the *Weights*, and the special Way of preparing and subliming them, with *Experience* altogether certain: and first begin with the Preparation of *Sulphur*, and its *Compeer*; and so of others in their *Order*.

C H A P.

C H A P. VI.

Of the Preparation of Sulphur.

GRind clear and gummosse *Sulphur vive* to a most subtile *Powder*, which boyl in a *Lixivium* made of Ashes of *Heartsease*, and *Quick-lime*, gathering from off the superficies its oleaginous Combustibility, until it be discerned to be clear. This being done, stir the whole with a stick, and then warily take off that, which passeth out with the *Lixivium*, leaving the more gross parts in the bottom. Permit that *Extract* to cool a little, and upon it pour a fourth part of its own *Quantity* of distilled *Vinegar*, and then will the whole suddenly be congealed as *Milk*. Remove as much of the clear *Lixivium* as you can; but dry the residue with gentle *Fire*, and keep it.

In administration of the *Feces*, observe this *Method*. For every one pound of this prepared *Sulphur*, take of *Scales of Iron* well calcined to redness, *lib. i.* of *Roch-Allons* also well calcined, *lib. i.* and of *Common-Salt* prepared, half a pound. Incorporate all these well, by grinding together with *Vinegar*, that the whole may be liquid; which then boyl, stirring it, until it be all very black. Then dry

dry, and grind it to a fine *Powder*, which put into an *Aludel* with a large *Cover*, and let the *Cover* of the *Alembeck* have a large and great *Zone* (or *Girdle*) for Conservation of the *Spirits* elevated: the *Aludel* it self must be of the height of one *Foot* and half, that the *Heat* may not touch the *Zone* of the *Alembeck*. This being done, sublime as We taught you in our *Book*, *Of the Sum of Perfection*, &c. But gather what shall be dense (or close compact) in the *Zone*; and cast away the light pulverizable *Flos*, which ascends above it, and adheres to the sides of the *Alembeck*: for it is combustible, defiled, and defiling. Keep the dense *Matter* sublimed, by it self, in a *Phial*, and coct it upon *Ashes* so long, as until its combusive *Humidity* be gradually exterminated. Then preserve it clean; for it is perfectly cleansed.

C H A P. VII.

Of the Preparation of Arsnick.

After its *Compeer Arsnick* is beaten to *Powder*, it must be boyled in *Vinegar*, and all its combustible *Fatness* extracted, and it then dried. Then R. of *Copper*, calcined, lib. i. Of *Allom* calcined $\frac{1}{2}$ a pound, and of *Common-Salt* prepared as much as of the *Al-*
lom.

low. Mix these with your *Arsnick* prepared, and having ground all well together, moisten the *Mixture* with distilled *Vinegar* (that it may be liquid) and boyl the same, as you did in *Sulphur*; and then sublime it in an *Aludel* (without an *Alembeck*) of the height of one *Foot*. Gather what ascends white, dense, clear, and lucid, and keep it; because it is sufficiently prepared for the *Work*.

C H A P. VIII,

Of the Preparation of Argentvive.

Sublime *Argentvive* thus: R. Of it *lib. j.* of *Vitriol* rubified, *lib. ij.* Of *Roch-Allom* calcined, *lib. j.* of *Common Sal*, *lib. ls.* and of *Salt-Peter* one fourth part. Incorporate all together, and sublime: and gather the *White*, *Dense*, and *Ponderous*, which shall be found about the *Sides* of the *Vessel*, and keep it, as We have appointed of other Things. But if, in the first *Sublimation*, you shall find it turbid, or unclean (which may happen, by reason of your own Negligence) again sublime it with the same *Feces*, and reserve it for use,

C H A P. IX.

Of the Preparation of Marchasite.

Spread *Marchasite* ground to Powder, a fingers thickness over the Bottom of a large *Aludel*, and collect the *Sulphur* first with gentle *Fire*. When that is ascended, take off the *Head* (or *Alembeck*) and having applyed another, augment the *Fire*; then, that which obtains the Place of *Argentvive*, ascends, as We have fully described in our *Sum of Perfection*.

C H A P. X.

Of the Preparation of Tutia, &c.

PUT pulverized *Tutia* into an *Aludel*, and with the Administration of great Ignition sublime it, and it is prepared.

Salammoniac is sublimed from *Common-Salt*, as in the *Praxis* of *Salts* We have declared to you.

Argentvive is prepared most red, thus:
R. of *Mercury*, lib. j. of *Vitriol* rubified, lib. ij.
 and *Salt-peter*, lib. j. Mortifie the *Mercury* with these,

these, and then sublime it from *Roch-Allom*, and *Salt-Peter*, in equal weights. This is a great *Secret* of our *Invention*, which is not to be omitted.

But the Consideration of *Feces* is to be observed in *Sublimation* of *Sulphur*, and its *Compeer*: for *Sulphur* sublimed from the *Calx* of *Copper* is more whitened, than when sublimed from the *Calx* of *Iron*. The like is to be judged of *Arsnick*: for it is sublimed more red from *Iron*. These may also be sublimed from *Vitriol* and *Allom* calcined, and permixed with *Common-Salt*, and *Salt-Peter*. Thus have We sufficiently treated of the *Artificial*, not mean *Preparations* of *Spirits*.

The Third Particle of this Book.

CHAP. XI.

How Bodies ought to be prepared.

OUR Third Particle declares the compleat Preparation of imperfect Bodies. For We have found out the Way how they should be prepared, so as to be perfected (as to the Complement of the first or second Order) by themselves, without *Medicine*. This We intend to shew; and secondly the Preparation of them for receiving *Medicine*, white or red.

CHAP.

C H A P. XII.

Of the Preparation of Saturn.

Calcine *Saturn* fluxed with *Common-Salt* prepared, stirring it continually with an *Iron Spatula*, until it be turned to *Ashes*. Coſt it for one *Day* natural, and let it be a little fiery-hot, but not much: then compleatly waſh it with *Sweet Water*; afterward calcine it for three *Days*, until it be red within and without. If you would have it be prepared for the *White*, imbibe it with the *Water* of white *Alum*, and reduce it with *Oyl* of *Tarter*, or its *Salt*. But if for the *Red*, imbibe it with *Water* of *Croons* of *Iron*, and of *Verdegreece* aforeſaid; and reduce it with *Salt* of *Tartar* as before. Reiterate this *Labour*, as often as ſhall be needful.

C H A P. XIII.

Of the Preparation of Jupiter.

Calcine *Jupiter* as *Saturn*, and whiten its *Calx* for three *Days*, as in *Saturn* We ſaid. But ſee you err not in its *Reduction*: becauſe
that

that is difficult, unless it be made in their *Furnace*, who reduce by *Cineritiums*, or *Cements*; then 'tis done with ease.

Know you, O *Searcher* of this our *Art*, that We have plenarily described in this *Book* the *Preparations* of *Reductible Feces*: for this whole *Book* is practical, compiled with certain *Investigation*. But in our *Sum of Perfection* We observed another style more philosophical; that being *Theoretical*, We, here *Theoretically* described the whole *Art*, but in this, that is merely *Practical*, We have set down the *Praxis* of the same compleatly.

But that the *Artist* may not err, let him joyn that *Body*, which he would reduce, in equal parts, with that by which he would make *Reduction*, and co-unite the divided *Calx*. Yet in *Tinctures* there is another *Consideration*. For the Matter tinging must be multiplied upon the Matter to be tinged, until the *Tincture* appear, which you shall consider in the *Body*, or *Medicine*.

After you shall have reduced these two *Leads*, and found their *Colour*, *Splendour*, and all other things according to your own *Wish*, perhaps they will want *Ignition*; therefore, that you may attain your Intention in that also, begin thus: Dissolve *Tutia* calcined, and *Tin* calcined; mix both *Solutions*, and with that *Water* imbibe the *Calx* of *Tin*, time after time, until the *Calx* hath imbibed an eighth part of the *Tutia*; then reduce it into *Body*, and you will

will find it to have *Ignition*, and that well indeed: if not, reiterate the same Labour, until due *Ignition* be acquired.

We will set down all *Waters* dissolutive of *Spirits* and *Bodies*, in the *End* of this *Book*; and every one of these according to its own kind: and wonder not, that We have dispersed the special Things pertinent to this *Praxis*, in diverse *Volumes*, seeing We endeavour to hide the *Art* from evil Men. With *Talk*, or *Mercury* precipitated (or more probably) with pure *Luna*, deduced to this by calcining and dissolving, We acquire the compleat *Ignition* and *Hardness* of these two *Bodies*, with unutterable splendour. Yet you should here know, that *Speculation* only, which is very available in our *Sum of Perfection*, profits little in this present *Invention*: but to grind, to affate, to inhumate, to calcine, to make to flow; to destroy, to construct, and to cleanse *Bodies*, are effectual *Works*; for with these *Keys*, you may open the occult *Inclosures* of our *Arcanum*, and without them you shall never be called to the *Banquets* of this kind of *Rarities*. Destroy without *Anger*, and you shall compleat your *Work* with
joy.

C H A P. XIV.

Of the Preparation of Mars.

PRepare *Mars* thus: Grind one pound of the *Filings* thereof, with half a pound of *Arsnick* sublimed. Imbibe the *Mixture* wixture with the *Water* of *Salt-Peter*, and *Salt-Alkali*, reiterating this Imbibition thrice; then make it flow with violent *Fire*, and you will have your *Iron* white. Repeat this Labour, until it flow sufficiently, with peculiar *Dealbation*.

C H A P. XV.

Of the Preparation of Venus.

THE *Purgation* of *Venus* is twofold, one for the *White*, and the other for the *Red*. For the *White* it is thus: *Calcine Venus* with *Fire* only, as We shewed in our *Sum of Perfection*. R. *Venus* thus calcined, grind, 1. lib. of it with four *Ounces* of *Arsnick* sublimed, and imbibe the *Mixture* three or four times with the *Water* of *Lithargiry*, and reduce the whole with *Salt-Peter*, and *Oyl* of *Tartar*; and

and you will find the *Body* of *Venus* white and splendid, fit for receiving its *Medicine*.

For the *Red*, the *Preparation* of it is thus: Grind one pound of the *Filings* of *Venus*, with four ounces of *Sulphur*; or *Cement Plates* of *Copper* with *Sulphur*, and so calcine; and wash the *Calciate* with the *Water* of *Salt* and *Alom*, and then (with *Things* reducing) reduce into a clean *Body* apt for the *Red Tincture*.

There is also a third *Preparation* of it. *Calcine* it with *Fire* only, and then dissolve a part thereof, and likewise dissolve as much of *Tutia* calcined; joyn both *Solutions*, and with the same imbibe the remaining part of the *Calx* of *Venus* four or five times. Or you may make this *Imbibition* with *Tutia* alone dissolved; provided that more of the *Tutia* (than half of the *Calx* is) be imbibed in the said *Calx*. This being done, reduce with *Things* reducing, and you will have the *Body* of *Venus* clean and splendid; which with a little help may be brought to an higher *State*, if you be a true *Searcher* of the *Truth*.

There is likewise a fourth *Preparation* thereof, and that is thus: Of it, by it self calcined, I mean with *Fire* only, you may make an Intense *Greenness*, which is called the *Flos* of *Copper*. Dissolve this *Greenness* with distilled *Vinegar*, and then congeal it; afterward, with *Things* reducing reduce the *Congelate*, which when reduced will be apt for many *Things*, if

Your *Investigation* in like *Works* given by Us, hath not been too remiss. For We composed this *Book*, that it might be *Introductory* to Our *Sum of Perfection*; or in the absence of that, be a final *Conclusion* of the *Whole*, for the Compleatment of either *Medicine*. Because here We posit the the *Practice* *gradatim*, but there the *Theory* of our *Speculation*, disposed of in a way more *General*, with manifest Demonstrations.

The fourth Particle of this Book.

C H A P. XVI.

Of Medicines.

A Ccording to the *Order* of the Premises, We will (in this our fourth *Particle*) again practically speak of the *Way* of *Investigation*, compounding every *Medicine*, viz. *White* and *Red*, according to the *Nature* and *Property* of the *Body* to be transmuted, or of *Mercury* it self, with all its pertinencies occult and manifest. And this, in the *Second*, or *Third Order*. For this our *Book*, being it self intituled, *Of the Invention of Verity*, contains nothing that is Sophistical. Wherefore We will begin to speak first of *White Elixirs*.

CHAP.

C H A P. XVII.

Of White Medicines for Jupiter, and Saturn.

A White Medicine for Jupiter prepared;
 Rx of most pure *Luna*, lib. 1. of *Living Mercury*, lib. 8. Amalgamate these together; then wash the *Amalgama* with distilled *Vinegar*, and *Common-Salt* prepared, until it acquire a *Celestine* or *Lazure Colour*. Which being done, extract as much of the *Mercury* as you can, by strongly expressing the *Mixture* through a thick *Cloth*. Then add of *Sublimate Mercury* double the Weight of your *Luna*, and grind them well together; afterward coct the *Mixture* in a *Phial* firmly closed for one *Day* and *Night*, then take out the *Matter*, grind it, and again Coct the same; then break the *Vessel*, and separate that which is sublimed from the *Inferiour Reddish Powder*. But take heed of giving too great *Fire*, for that would cause the whole to flow into one black *Mass*. Put the *Powder* upon a *Porphyry Stone*, and adjoyn to it two parts of *Ammoniac* prepared, and one part of *Mercury* sublimed, grind all very well together, and imbibe the *Mixture* with the *Water* of *Salt-Alkali*, or the *Water* of *Salt-Peter* (if you find

* *Salt-Alkali* find not *Zoza**, or *Zoda*) and when imbibed, put it to be made of *Zoda*. distilled with gentle *Fire*, by which Extract the whole *Water*, so that what remains in the *Bottom* may be as melted *Pitch*: then revert the same *Water* upon it; and this do thrice, repeating the same labour. This being done, take out the *Matter*, grind it upon a *Stone*, and dry it very well. Afterward imbibe it with rectified or dryed *Oyl* of *Eggs*; or with *Oyl* of *Salt-Alkali*, or *Peter*, or *Tar-tar*, until it flow with ingress; and project one part upon five of *Tin* prepared, and it will be *Luna* perfect in the second Order, without *Error*.

Also another *Medicine* upon *Jupiter*. Rx. *Talk* calcined and grind it with as much as it self is of *Salammoniac*, and sublime it three or four times; and dissolve into *Water*, wherewith imbibe *Luna* calcined (as you did in the first *Medicine*) so often, as until it hath drunk in as much as its own *Weight* is; and give ingress to it with the *Oyls* aforesaid, and project one part upon ten *Parts* of *Jupiter* prepared, and you will see your *Intent* compleatly answered.

A third *Medicine* of *Jupiter* is made with one part of *Luna* dissolved in its own *Water* (*viz.* of the *Stillicidy* of *Copper*, and *Salt-Peter*) as in the *End* is declared; with which must be adjoyned two parts of *Talk* dissolved or of *Tutia* calcined and dissolved: then receiving-

ceiving the *Water* off by *Distillation* three or four times, congeal, and incerate with *Ars-nick* sublimed, until it flow and have ingress. Of this project one part upon eight parts of *Jupiter* prepared. If you would project these *Medicines* upon *Saturn* prepared for the *White*, diminish *Saturn* in its three *Days*, and do as you did in *Jupiter*.

C H A P. XVIII.

Of Solar Medicines for Jupiter and Saturn.

THE first *Solar Medicine* is thus made. Calcine *Sol*, amalgamating first with *Mercury*, and as in *Luna* express the *Mercury* through a *Cloth*: then grind it with twice so much as it self is of *Common-Salt* prepared, and set the whole over a gentle *Fire*, that the remaining *Mercury* may recede. Extract the *Salt* with sweet *Water*, and dry the *Calx*, from which sublime as much of *Salammoniac*, reverting the sublimed *Salt* upon it four times; then dissolve it in the *Water* of *Vitriol*, and *Peter*, and *famenous Allom*, as is taught in the end of this Book. Likewise dissolve *Crocus* made of *Iron* by *Calcination*, or *Copper* calcined *Red*. Joyn these *Waters* in equal parts; draw off the *Water* by *Distillation*, and revert

it upon it four times. Lastly, Dry the *Matter*, and imbibe it with *Oyl* of *Tartar* rectified (as in the end of this *Book*) until it flow as *wax*, and tinge four parts into *Gold* *Obrizon*.

The second is made with *Sol* dissolved (as in the first) and a like quantity of *Greenness* made of *Copper* calcined, and dissolved, being both mixed, and incrated; by distilling and reiterating, and in the end incrating with *Sulphur* prepared, until it flow as *wax*, and tinge eight parts of *Saturn* splendidly.

The third is made of *Gold* dissolved, and *Sulphur* dissolved, and of the aforesaid *Greenness* dissolved, and these mixt and prepared (as in the second) and lastly incrated with the *Oyl* of *Hairs* prepared, or of *Eggs*, for the way is one; and one part of this falls upon ten of *Saturn*. These *Medicines* may also be projected upon *Jupiter* prepared for the *Red*, and so it will be a most splendid persevering *Matter*, as the finest *work*, according to its *Degree*. For these *Medicines* alter in the second *Order*, as We said.

C H A P. XIX.

Of White Medicines for Venus and Mars.

NOW We come to the *Medicines* of *Venus* and *Mars*; and first We shall speak of

of the *Medicines* of these for the *White*. R^x of *Silver* as above calcined, one part, and grind the same with two parts of *Arsnick* prepared, and one part of *Mercury* precipitate, and imbibe the whole with *Water* of *Salt-peter*, *Lithargiry*, and *Ammoniac*, in equal parts, until it hath drunk in its own *Weight* of that *Water*; then dry and incerate with *White Oyl*, as in others you have done, until it flow, and one part fall upon four of *Venus* or *Mars* prepared.

A second *Medicine* is made of *Luna* calcined, and as much of *Jupiter* calcined and dissolved; mix, dry, and incerate with double their quantity of *Arsnick* sublimed, until the *Medicine* flows well.

A Third is made of *Luna* calcined, as above, and of *Arsnick* and *Sulphur* sublimed and ground with it, and then sublimed with a like quantity of *Salammoniac*. This *Sublimation* repeat thrice, and then project one part upon six of these *Bodies* prepared.

C H A P. XX.

Of Red Medicines for Venus and Mars

A *Solar Medicine* is thus made. R^x of *Tutia*, lib. i. Calcine and dissolve it in the *Water* of *Vitriol* and *Peter*; then, with that *Water* imbibe the *Calx* of *Sol*, that it may drink in double

double its own *Weight* of the same *Water*. Afterward by distillation receive the *Water* from it, and revert it upon the *Calx* four times. Lastly, incerate with the *Oyl* of *Hairs*, or of *Bulls-Gall*, and *Verdigreese* prepared, and it will be excellent, pure and laudable. But do you direct your *Hands* according to our *Sayings*, otherwise you *Study* in vain; and in your *Heart* receive our *Intention* (expressed in our *Volumes* (for so doing you will discern, that we have made a true search,

C H A P. XXI.

Of a Medicine of the third Order, for the White.

Hence We ascend to the degree of the third Order, First We will treat of the *Lunar Medicine*, as well for perfecting imperfect *Bodies*, as for Coagulating *Mercury* it self into true *Luna*. Therefore dissolve *Luna* calcined, in solutive *Water*, as before; which being done, coct it in a *Phial* with a long *Neck*, the orifice of which must be left unstopt, for one day only, until a third part of the *Water* be consumed. This being effected, set it with its *Vessel* in a cold place, and then it converts to small fusible *Stones*, like *Crystall*. This is *Silver* reduced to our *Mercury*, fixed and fusible;

sible ; of which R four Ounces ; of *White Arsnick* prepared , 6 Ounces , and of *Sulphur* prepared 2 Ounces. Mix all together , well grinding them with *Salt-peter*, and *Ammoniac*. Then put the *Mixture* into a *Phial* with a long *Neck*, keeping the same in *Heat* for a *Week*, and in that time the *Matter* will be hard as *Pitch*. This take out, and again incerate the third time, and within three days you will find it an *Oyl* in *Flux*. When the *Vessel* is cold, break it, and take what you find therein , which will be in a *Lump* fixed, and flowing as *Wax*. This is the first *Degree*. Again, Take as much as before of *New Matter*, and joyn the same with this *Ferment*, and do as before, and consequently a third and fourth time. Thus doing, you will find a *Medicine* , which is great and excellent in *Goodness* : for one part of it falls upon ten of every *Body* , or of *Mercury*, and converts it into true *Luna*.

Keep this *Stone*, and considerately ruminatē of what We have taught in our *Summe of Perfection* , and you will attain to higher *Things*, For our purpose was not in one only *Volume* to demonstrate all *Things*; but that *Book* should declare *Book*, and expound the same.

C H A P. XXII.

Of a Solar Medicine of the Third Order.

THe *Solar Medicine* is of *Sol* dissolved and prepared after the manner of *Luna's Preparation*, to which you must add of *Sulphur* dissolved three *Parts*, and of *Arsnick* one part (as in the end is shewed) through all *Things* doing, as in the *Lunar Chapter*; and it will be a *Medicine* tinging every *Body*, and *Mercury* it self, into true *Sol*, or better, according to the way now shewed.

Read and peruse our *Summe of Perfection*, and you will find the *Method* of the *Regimen* there prescribed, by which you may tinge to *Infinity*, if you possess a sharp and good *Wit*, and be not moved this way and that way with the divers ambiguous *Sayings* of *Philosophers*. For they all tend to the one *Perfection*, by Us sufficiently described to you. You may make *Tryal*, if you be able; if not forbear; because you will sustain *Loss* and reap nothing but *Emptiness*.

CHAP.

C H A P. XXIII.

Of Solutive Waters and Incerative Oyls.

SOn of *Doctrin*, search out *Experiments*, and cease not; because in them you may find *Fruit* a Thousand-fold. For We writ this *Book* only for you, which We are willing to compleat with certain *waters* and *Oyls*, very necessary in Our *Magistery*. With these We shall conclude our *Book* of the *Invention* of *Perfection*. And first We shall begin with Our *Dissolutive Water*, of which We made *Mention* in Our *Summe* of *Perfection*, when We speak of *Dissolution* with the *Acuity* of *Waters*.

First R^x of *Vitriol* of *Cyprus*, lib i. of *Salt-peter*, lib. β. and of *famenuous Allom* one fourth part; extract the *Water* with *Redness* of the *Alembeck* (for it is very *Solutive*) and use it in the before alleadged *Chapters*. This is also made much more acute, if in it you shall dissolve a fourth part of *Salammoniac*; because that dissolves *Gold*, *Sulphur*, and *Silver*.

Our other *Philosophical Cerative Water*, is this: R^x *Oyl* distilled from the *Whites* of *Eggs*, grind it with half so much of *Salt-peter*, and of *Salammoniac*, equal parts, and it will be very good. Or mix it with *Salt-Alcaly*, and distill as before. And the more you reiterate this

this *Labour*, the better it incerates. Or, conjoyn the aforesaid *Oyl*, with *Oyl* of *Tartar*, and thence distill a *White* Incerative *Oyl*.

A *Red Incerative Oyl* is thus made: R *Oyl* of the *Yolks* of *Eggs*, or of *Humane-Hairs*, to which adjoyn as much of *Salammoniac*, and distill the *Mixture*; repeat this *Distillation* three times, and it will be a most red *Incerative Oyl*.

Oyl of *Verdigreese* is made, when *Verdigreese* is dissolved in *Water* of *Salammoniac*, and when with the same congealed, the *Oyl* of *Eggs* is mixed, the *Mixture* distilled, and the *Distillation* thrice repeated. For so operating, you will have the *Oyl* of *Verdigreese* apt and profitable for Incerating.

Oyl of *Gall* is made, by extracting an *Oyl* from *Gall*, as from *Humane Hairs*; through all *Things* doing as in the other.

I do not say, that these can give a *Mineral Radical Humidity*, as We proved in *Sulphur* and *Arsnick*; but they preserve the *Tincture* from *Combustion*, until it enters, and afterward they flie in augmentation of the *Fire*, as is elsewhere declared by Us. Whatsoever *Artist* shall perfectly and studiously operate, according to Our *Sayings* contained in this Our *Book*; he, after *Compleatment* of his *Work*, will find, that We have truly *Searched*. And in this, Our *Book* is terminated, which is intituled, Of the *Invention* of *Verity*, or *Perfection*.

THE END.

G E B E R,

The Famous Arabian

Prince and Philosopher,

His BOOK, Of

F U R N A C E S.

The PREFACE, dividing this
BOOK into Three Parts.

WE have considered with a
Consideration not phanta-
stick, That in Our Volumes
We have amply treated of the whole Art.
Yet, that We may not be obnoxious to
the Censure of the Envious, We have
Writ this Book of Furnaces, in which
We shall deliver the Manual Practice, in
Preparations both of Spirits and of Bo-
dies; that Artificers may the better at-
tain to the Compleatment of the Work.

Therefore, seeing the ultimate Con-
sideration consists in the Knowledge of
Things

Things more nigh, and in the way of Operating ; and Things may be extracted from Things, by the Regimen of Fire: and for as much as We cannot attain to this, unless by separating Superfluities from the desired Subject, viz. The Combustibilities, and Terrestrities of Sulphur, defiling every Body; hence it is, that We intend First to treat of, all the Ways of Operating; as namely, what the Furnace is, with its Instruments, which hath respect to every Thing to be prepared, even unto Compleatment of the Work, with the Regimen of Fire appropriate to it; and what Vessels are fit for the purpose, that the Artist may with them compleat his Operation. Secondly, We will shew, what Things are to be prepared; that he may be able, of Things Simple or Commixt, to generate Sol, or Luna, with splendour. Thirdly, We will declare those Things, which may be perfected with Alteratives, and which are naturally altered with Total Compleatment: and the way of Permixing with due Proportion, and with Medicines by a long time prepared thereunto.

But

But at the End and towards the Close of this Book, We will set down a Recapitulation of all Our Experiments, by which We attained to the Knowledge of this Verity.

The First Part of this Book ; Of the Wayes of Operating.

CHAP. I.

Of the Calcinatory Furnace.

LEt the *Calcinatory Furnace* be made square, in length four foot, and three foot in breadth ; and let the thickness of the Walls be half a foot ; after this manner : *Luna, Venus, Mars, or other Things* to be calcined, must be put into *Dishes or Pans* of most strong Clay, such as of which *Crucibles* are made, that they may persist in the *Asperity of Fire*, even to the total *Combustion* of the *Thing* to be calcined. *Calcination* is the *Treasure* of a *Thing* ; be not you weary of *Calcination* ; but study what We have said in Our *Volumes*. For *Imperfect Bodies* are cleansed by *Calcination*, and
T by

by *Reduction* of the *Calciate* into a *Solid Body*, or *Mass*. Then is Our *Medicine* projected upon them, and cause given to you of Joy.

CHAP. II.

Of the Sublimatory Furnace.

Let your *Sublimatory Furnace* be made after the manner, as is before completely taught, in Our *Summe of Perfection*, touching the *Sublimation* of *Spirits*; according to this *Form*.

In *Sublimation* of *Sulphur*, the *Cover* of the *Sublimatory* must be made with a great and large *Concavity* Within, after the manner of an *Alembeck* without a *Nose*: for otherwise the whole *Sublimate* may descend to the *Bottom* of the *Vessel*, through too great *Heat*. Because in the end of the *Sublimation*, the *Sulphur* ascends not, unless with force of *Fire*, even to *Ignition* of the *Aludel*; and if the *Sulphur* be not retained in the *Concavity* above, seeing it easily flows, it will descend again, by the *Sides* of the *Vessel*, to the very *Bottom*, and so nothing will be found sublimed; as is known to the *Expert*.

C H A P. III.

Of the Distillatory Furnace.

THe *Distillatory Furnace* is the same with the *Sublimatory*. But *Fire* must be administered according to the *Exigency* of *Things* to be *Distilled*. The way of *Distilling*, as well of *Minerals*, as of *Vegetables*, We have sufficiently described in Our *Sum of Perfection*.

C H A P. IV.

Of the Descensory Furnace.

THe *Descensory Furnace* is made as before described, and it is wonderfully useful to us, and to the *Melters* of *Metals* by *Cinerations* and *Cements*. For all *Calcined*, *Combust*, *Dissolved*, and *Coagulated Bodies*, are reduced by this *Furnace* into a *Solid Mass*. Yea, *Cinerations* and *Cements*, and *Tests*, or *Crucibles*, into which *Silver* is often *Melted*, are put into this *Furnace*, for recovering the *Metal* imbibed.

C H A P. V.

Of the Fusory, or Melting Furnace.

THe *Fusory Furnace* is that, in which all *Bodies* are easily melted by themselves; and it is a *Furnace* much in use among *Melters* of *Metals* for *Coining Money*: also *Aurichalcum* is melted in these *Furnaces*, and tinged with *Tutia*, or *Calaminaris*; as is known to the experienced.

C H A P. VI.

Of the Solutory, or Dissolving Furnace.

THe *Dissolatory*, or *Dissolving Furnace*, is made with a *Pan* full of *Water*, with *Iron Instruments*, in which other *Instruments* are *Artificially* retained, that they *Fall* not: these are the *Vessels*, in which every *Dissolution* is made. And this is the *Form* of the *Furnace*, and *Vessels*.

C H A P. VII.

Of the Fixatory Furnace, or Athanor.

THE *Fixatory Furnace* must be made after the manner of the *Furnace of Calcination*; and in it must be set a deep *Pan* full of sifted *Ashes*. But the *Vessel*, with the *Matter* to be fixed, being first firmly sealed, must be placed in the midst of the *Ashes*, so that the thickness of the *Ashes* underneath, and above in the *Circuit* of the *Vessel*, may be answering to the thickness of four *Fingers*; or according to that, which you desire to fix: because in fixing one, a greater *Fire* is required, than in fixing another. By this *Furnace*, and by this *Way* the *Ancient Philosophers* attained to the *Work* of the *Mastery*; which, *Men* truly *Philosophizing*, is known to be sufficiently demonstrated in *Our Books*; and by those especially, who are true *Searchers of Verity*.

This is the *Figure* of the *Athanor*. Yet if any *One* can more ingeniously invent the like, let not *Our Invention* retard him from so doing.

The Second Part of this Book, Of *Things to be prepared.*

C H A P. VIII

Of the Preparations of Middle-Mineral Spirits, and Allomes.

IN this Chapter I will declare the Preparations of Spirits, and first of *Mercury*: which if you would perfectly sublime, you must add to every pound of it two pounds and an half of *Common Salt*, and half a pound of *Salt-peter*. Mortifie the *Mercury* wholly, grinding all together with *Vinegar*, until nothing of the *Mercury* appear living in the *Mixture*; and sublime it, as you know: because it is profitable.

Red Mercury is thus sublimed, viz. One pound of it is mixed, and perfectly well ground together, with one pound of *Salt-peter*, and one pound of *Vitriol*, and from them it is sublimed *Red* and *Splendid*. But *Arsnick* is sublimed thus, viz. From one pound of the *Filings* of *Venus*, half a pound of *Common Salt*, and one quarter of a pound of *Allom* calcined. First mortifie these with
Vinegar,

Vinegar, stirring them over a *Fire*, until the whole be blackned; and again, imbibe and dry, stirring as before; and do this the third time: then sublime the * *Azylum*, and it is *Matter*.
profitable.

Sulphur boiled in a *Lixivium* and dried, is sublimed with the same *Feces*, as *Arsnick*; except that, instead of the *Filings* of *Venus*, into the aforesaid *Vessel* is put *Filings* of *Mars*, or the *Scales* thereof beaten to *Powder*. *Salammariac* is sublimed from *Common Salt*, &c. *Tyria* and *Marchasite* are sublimed, as is declared in *Our Summe of Perfection*. But *Sales*, *Alomes*, *Boraxes*, and *Vitriols*, are prepared as We have sufficiently Writ in *Our Book of Investigation*.

CH A P. IX.

Of the Calcination of Jupiter and Saturn.

Jupiter is specially calcined thus: Let a great *Test* (or calcining *Pan*) be placed in a *Furnace*, and *Tin* put into it, with as much of *Common Salt* prepared, and *Roch Allom* calcined. When the *Metal* is in flux, let it be always stirred with an *Iron Spatula* full of *Holes*, until the whole be turned to *Ashes*: which first *Sift*, and then set them in *Fire* again, keeping them constantly *Fire-hot*, until they be

very well whitened; then keep the same for use.

Saturn is calcined after the same manner as *Jupiter*; but its *Calx* must be rubified, as *Minium*, and so kept.

CHAP. X.

Of the Calcination of *Venus* and *Mars*.

Venus is thus calcined: In the afore-said *Furnace* is put either the *Filings* of *Copper*, or it by it self, or with *Arsnick* pulverized, or with *Sulphur*, being anointed with *Common Oyl*, and so it is calcined in three or four *Days*, with most strong *Fire*. Strike what is calcined, that it may fall off from the *Plates*, which again calcine: also, when the *Calcinate* is beaten, re-calcine it, until it be very well rubified; and so keep it.

Mars being filed is calcined in the afore-said *Furnace*, until 'tis very well rubified, and become a *Powder* impalpable, without touch. And it is called *Crocus Martis*.

CHAP. XI.

Of the Calcination of middle Minerals.

ALL *Atraments*, *Salts*, *Allomes*, and the kinds of *Tutia*, are calcined in the said *Calcinatory Furnace*, with *Tartar* and other *Things*;

Things; with Fire moderate or strong, according to the Exigency of Things to be calcined; as is evident in Our Book, Of the Investigation of the Perfect Magistery; but all Bodies are calcined, as in Our Testament.

CH A P. XII.

Of the Ablutions of the Calxes of Combust Bodies.

THE Ablution of all Bodies combust and calcined, is thus made: First you must have a large Earthen Vessel, full of hot Sweet Water. With this wash any Calx of a Body calcined, stirring it often, that all the Salt and Allom may be dissolved; then when it hath settled, evacuate the Water warily, that none of the Body pass out with the Lotion. Put the Calcinate again into Hot Water, and repeat the Labour, as before, until it be perfectly well washed; then keep it.

CH A P. XIII.

Of the Incinations of Calxes washed.

Incinations of Calxes washed, are thus made: Dry the washed Calx; afterwards dissolve in distilled Vinegar lib. 2. Of Common Salt, Roch

Rech Allem, *Salt Gemme*, of each two Ounces. With this *Water* imbibe Four Ounces of the aforesaid washed, and dried *Calx*, until it hath drunk in all the said *Water*, then dry it, and reserve the same for use.

C H A P. XIV.

Of the Reduction of Calxes into a Solid Mass.

Reduction of that washed and incrated *Calx*, is thus made: Wash the incrated *Calx* with distilled *Urine*, until you have extracted all the *Salts* and *Alloes*, with the *Filth* of the calcined *Body*, which, being dried, imbibe with *Oyl of Tartar*, in which dissolve to one pound of the *Oyl*, Two Ounces of *Sellavinnias*, and One Ounce of *Saltpeter*. But of the *Calx* there must be Four Pound; and such *Imbibition* must be made at several times, drying and imbibing. Then lastly dry it, and cause it to descend in a great *Descensory*, and reduce into a solid *Mass*, the *Body* purged from Combustible *Sulphureity*, by virtue of the *Fire* calcining; and from foul *Terrestreity*, which in *Reduction* retain with themselves the *Feculency* of the *Earth*; the *Body* being purified from accidental *Impurities*, which had access to it in its *Minera*.
But

But its *Foulness* innate in the *Radix* of its *Generation*, must be palliated (or illustrated) with a *Medicine*, the greater part of which contains in it self the substance of *Argent vivo*, according to the *Exigency* of *Art*, as is by Us often demonstrated in Our *Summe* of *Perfection*.

CHAP. XV.

Of the Solutions of Bodies prepared, and of certain Conjunctions of them, with certain Proportion, that they may appear with better Brightness after their Reduction.

BODIES are twofoldly reduced to *Perfection*, either by the way of *Preparation*, and by *Commixtion* of *Perfect* Bodies with the *Imperfect*; or by *Medicine* prepared for the purpose. But here We shall declare, why the *Perfect* perfects the *Imperfect*; and also, that the *Imperfect* is reduced to *Perfection*, with *Preparations* by Us generally demonstrated: and these *Preparations* in this *Chapter* We purpose sufficiently, and in a more special manner to treat of.

First We declare, that the *Body* cleansed (as is aforesaid,) by the way of *Calcination* and

and *Reduction*, must either be filed, or divided into small *Graines*, as is known: For after *Fuson*, it is by us poured out upon a *Table* bored full of small *Holes*, over cold *Water*; the *Water* being strongly stirred while this is doing. This is Our way of *Granulating*. This *Granulate Body* dissolve in Our *Dissolutive Water*, which is made of *Salt-peter* and *Vitriol*, as to the one half thereof; or dissolve *Filings* of the same *Body* into a *Limpid Water*; then add to it of *Ferment* prepared, to a third part of its own weight: Extract the *Water*, and revert it; this do seven times. After it is reduced into *Body*, prove it by its *Examen*, and you will rejoyce in this, that you have generated.

But because We have treated of the perfect *Administration* of *Imperfect Bodies*, We will now give the special, true, and certain *Rules* of every *Body*: and begining first with *Jupiter*, We say, After you have prepared *Jupiter*, and reduced it, dissolve the same in the *Acuity* of *Waters*, and to nine parts of this (dissolved as We said) adjoyn one part of *Talk* calcined and dissolved, mixing the clear *Waters*. This *Water* rectifie by *Alembeck*, seven times extracting and reverting. After the last *Rectification* is made, give to it of the *Water* of *Salt-peter*, imbibing and drying, and reduce it into a clean *Body*, sustaining *Ignition*, and the *Cineritum*. For if you conjoyn *Argentvive*, precipitated and dissolved,

ved , as We said, after *Reduction* you will find a noble *Body* , under the afore-mentioned *Proportion*.

The *Regimen* of *Saturn* is compleated, it being prepared and dissolved , with a third part of its red *Ferment* also dissolved ; which being prepared as before , you will rejoyce to find it so fair a *Body*.

We , more specially handling the *Regimen* of *Venus* , have declared , that you ought seven times, or oftner, to rectifie it, when prepared and dissolved ; distilling off the *Water* , and reverting them thereon , each time. Which being coagulate , thence make a most noble *Greenness* with *Salammoniac* dissolved in distilled *Vinegar*. That *Greenness* rubifie in a *Vessel* of *Mars*, and again dissolve it ; to which *Solution* adjoyn a third part of prepared and dissolved *Luna* ; afterward extracting and reverting the *Water* of *Ferment* seven times. Then reduce this into *Body* , and you will rejoyce.

The *Regimen* of *Mars* is as of *Venus* , but by reason of its very great *Foulness* , you can expect no good from it.

The *Regimen* of *Luna* is thus : Dissolve and coagulate it seven times , or at least four times. And to it dissolved , adjoyn the fixed rubifying *Waters* , which We have declared , and you will find the *Body* aptly *Solar* : for it agrees with *Sol* , and remains quietly with it. In this , *Venus* , admirably well purged and dissolved

dissolved, may be a great help to you; because a most clean, tinging, and fixed Sulphur may be extracted from it. And I tell you, that Mercury purified and fixed, hath power to palliate (or illustrate) the Foulness of Imperfect Bodies; and fixed Sulphur extracted pure from Bodies, to colour them with Splendor. Hence you may collect a great Secret, viz. That Mercury and Sulphur may be extracted, as well from imperfect Bodies, duely prepared, as from the perfect. For purified Spirits, and middle Minerals, are an Help, and very peculiar, for deducing the Work to Perfection.

The Third Part, Of Bodies to be perfected, and of Alterative Medicines.

C H A P. XVI.

Of the way of Perfecting, according to the Third Order.

HAVING above sufficiently treated of all the ways of perfecting Imperfect Bodies, in the Second Order, We must now pass on to the Bounds of the Third Order. But what the Medicines are, and of what kind, both of the second

second and third Order, is plainly enough demonstrated in Our *Book* of the *Perfect Magistry*; where we have with a competent and true *Demonstration*, shewed, that Our Stone is procreated of the *Substance* of *Argentvive*: and this We did sufficiently, - as in a speculative *Theoretical Book*. Therefore We intend here manifestly to unlock the *Closure* of *Art*, and it is thus: You must study to resolve *Luna*, or *Sol*, into its own *Dry VVater*, which the *Vulgar* call *Mercury*: and this so, as a *Duo-denary Proportion* (of the *Solutive VVater*) may contain only a part of the perfect *Body*. For if with gentle *Fire*, you well govern these, you will find (in the space of forty *Days*) that *Body* converted into meer *VVater*. And the sign of its perfect *Dissolution*, is *Blackness* appearing on its *Superficies*.

But if you endeavour to perfect both *Works*, the *White*, and the *Red*, dissolve each of the *Ferments* by it self, and keep it. This is Our *Argentvive* extracted from *Argentvive*, which We intend for *Ferment*. But the *Paste* to be fermented, We extract, in the usual manner, from imperfect *Bodies*. And of this We give you a general *Rule*; which is, that the *White Paste* is extracted from *Jupiter*, and *Saturn*; but the *Red* from *Venus* and *Saturn*. Yet every *Body* must be dissolved by it self in the *Ferment*.

C H A P. XVII.

Of the Regimen of Jupiter. and Saturn.

BEcause We intend in this *Chapter* to demonstrate the *Regiment* of *Jupiter* and *Saturn*; We first signifie, that this *Chapter* is for the *White*, and the way is thus: R^x *lib. i.* of most clean *Tin*, and melt it, to which being in *Flux*, add twelve pounds of well cleansed *Mercury*, stirring the whole, that they may be mixed. This *Mixture* put into a *Phial* having a *Neck* of a foot in length; which *Phial* place in an *Athanor*, and likewise another *Phial* with *Saturn* so prepared; administering a gentle *Fire* to them for a *Week*. In which time you will have a *Paste* dissolved, fit to be fermented with the *White Ferment*, according to the *Proportion*, which We shall here following shew. Let there be four parts of the *Paste* of *Jupiter*, three parts of *Saturn*, and one part of the *White Ferment*. These, being dissolved, as We said, must be mixed through their least parts, and set in *Putrefaction* (after the manner of Our *Dissolution* of moderate *Fire*) for seven *Days*: this time expired, let them be taken out, well mixed, and their more liquid *Parts* expressed through a *Cloth*. What remains thick, put into a well sealed *Glass*, which place in the *Athanor*,
as

as before ; for the time aforesaid ; and so do thrice , until it hath imbibed all the *Humidity*. Then put your *Vessel* with its *Matter*, in the *Furnace of Fixation* for twelve *Days* ; which being expired , take it out , and reduce it with *Things* reducing. And you will find that , which our *Ancestors* found not without very great *Study*, *v.z.* The *Generate* generating. The same you may joyn with *Lead* in the *Cineritium*, and you will find the *Body* perfect in *Whiteness*, perpetually generating its like. The *Exposition* of which, together with what We have Written thereof, I (with all my *Ancestors*) leave to my *Successors*.

C H A P. XVIII.

Of the Regimen of Venus and Saturn.

OF the *Paste* of *Venus* let there be three pounds , of *Saturn* two , and of *Ferment* one. Of these perfectly dissolved, make *Commixtion* through their least *Parts* ; which keep in *Heat* , as in the *White* is said. Extract the *Water* , and what remains in the *Cloth*, put into a well sealed *Glass* , for three *Weeks*. Then take it out , and render to it a third part of its own reserved *Water* , and coct, as in the precedent *Chapter* ; and this do thrice.

But when it hath imbibed all its *Water*, put it in its proper *Vessel*, and *Furnace* to be fixed. When fixed, with *Things* reducing, reduce it into *Body* ready to be augmented and tinged.

C H A P. XIX.

Of the Regimen of Mars.

Seeing the *Solution* of *Mars* is found very difficult, We shall in the *End* of this *Book*, treat of many *Ways*, and also set down diverse other *Experiments* made by us. Therefore, of the *Paste* of *Mars* let there be *lib. 2.* of *Venus lib 4.* and of *Saturn* also *lib. 4.* Mix these without *Ferment*, and coct the *Mixture* for seven *Days*, and you will find the whole *Dry*. Fix it, and put it, together with half its weight of *Lithargiry* beaten to *Powder*, into a *Reductory*, and you will find a *Mineral Body* very profitable, if you be wise, of which We have often made mention.

C H A P. XX.

Of the Regimen of Luna.

THE *Regimen* of *Luna* is the reducing it from its *Minera*, to a more noble *State*: and this is thus done: Dissolve *Luna*, and of it

it take *lib. 3*, of *Venus* dissolved, *lib. 4*, of *Ferment* dissolved *lib. 1*. Conjoyn the *Waters*, co& them for seven *Days* with gentle *Fire* in a sealed *Glass*, as in *Mars*, with their whole *Water*; then augment the *Fire* leisurely for other seven *Days*, and let it be as *Fire* of *Sublimation*. But for other seven *Days* give it *Fire* somewhat more strong, that the whole *Water* may be fixed with it. This *Powder* reduce in a small *Quantity*: and if it retain with it self part of the *Mercury* (which you will easily perceive, if you know how to calcine) it is well indeed; but if not, again put it to be fixed, until it be sufficiently fixt. This must be reduced with *Red* reducing *Things*; and then you will find your *Luna* coloured, transmuted and fixed, which highly esteem. For if you well *Study* in Our *Volumes*, you will find by Our *Consideration*, upon what *Subjects*, the true *Searcher* ought to ground his *Action*.

C H A P. XXI.

Of the Regimen of Mercury.

THe *Regimen* of *Mercury* is compleated two ways, First, You must amalgamate it, well washed and purified, in the certain *Proportion* by Us under-written. In the second way; you must distill it, and thence make an

Aquavita. For the first *Way* the *Proportion* is this: Of *Mercury* 48 ounces, of *Sol* 1 ounce; of *Luna* 1 ounce, of *Venus* 1 ounce, and of *Saturn* 1 ounce. Melt these *Bodies*; first the *Venus* and *Luna*; secondly, the *Sol*, thirdly, *Saturn*. Take all out of the *Fire*, having melted them in a large *Crucible*, and your *Mercury* in readiness made hot in another; and when the said *Metals* begin to harden, pour in the *Mercury* leisurely, stirring the *Mixture* with a *Stick*, setting it again on the *Fire*, and taking it off, until they be all amalgamated with the whole *Mercury*. This *Amalgama*, put to be dissolved for seven *Dayes*, extract the *Water* with a *Cloth*, make the *Residue* volatile, administering *Fire* of *Ignition*. This again imbibe with its whole *Water*, and put it to be generated; and again to be dried for forty *Dayes*, and you will find a *Stone*; which put to be fixed, and you will have a *Stone* augmentable to *Infinity*. Therefore keep this *Book*, even from thy own son; because it expounds all *Things*, which We have Written in divers *Books*.

C H A P. XXII.

Of the Ferment of Luna, for the White.

THe *Ferment* of *Luna* for the *White* is made, when *Luna* is dissolved in its own *Corrosive*
five

five Water, and this *Water* boiled away to a third part, and that exposed to the *Air*, or set in *B. M.* or in *Dung*, for certain *Dayes*. For then it will be *Oyl* of *Luna*, and *Ferment*, which keep for the *White*.

C H A P. XXIII.

Of the Ferment of Sol, for the Red.

THe *Ferment* of *Sol* is made, when *Gold* is dissolved in its own *Water*, and decocted and prepared according to the aforesaid *Chapter* of the *Ferment* of *Luna*. For so, it will be the *Ferment* of *Sol*, for the *Red*, which keep.

C H A P. XXIV.

Of Ferment of Ferment upon Mercury, as well for the White, as for the Red.

THe *Composition* of Our *Medicine*, which is called *Ferment of Ferment upon Mercury*, is made for the *White*, after this manner: Take the *Ferment* of *Luna*, which is its *Oyl*, and add to it twice so much of *Arsnick* sublimed and dissolved in *Water*; then to both these

V 3 add

add of *Mercury* dissolved, as much as of the *Arfnick*. Mix the *Waters*, and set them over a *Fire* for one *Day* to be incorporated. Afterward, extract the *Water* by *Alembeck*, and revert it; this do fifteen times so incrating, and it will be fluid, as fusible *Wax*. Then add to it as much *Virgins Wax* melted, commix them, and project the *Mixture* upon *Mercury* washed, according as shall seem expedient to you. For that resolved is augmented in vertue and weight.

But if this *Ferment of Ferment* be made for the *Red*: Dissolve *Sol* in its own *Water* (all the *Compositions* of those *Waters*, and of other *Things*, are sufficiently treated of in Our *Book Of the Invention of Perfection*; wherefore We have here omitted them) to one part of that *Gold* dissolved, add two parts of *Sulphur* dissolved in the same *Water* together with it, and three parts of *Mercury* dissolved. Let all these be truly dissolved into most clear *Waters*, which being mixt coct for one *Day*, that they may be fermented; then extract the *Water* fifteen times, each time reverting it. *Inccrate* with yellow *Virgins Wax*; that is, with half its weight of *Oyl of Blood*, or *Oyl of Eggs*: then project upon crude *Mercury*, according as shall seem expedient to you.

Here note, that if you perfect this *Medicine*, according to the *Method* We have taught (in the *Third Order* of Our *Sum of Perfection*)
of

of the *Congelative Medicine* of *Mercury*; you will find by *Reiteration* of the *Work*, and by *Subtiliation* thereof, that one *Part* tingeth infinite *Parts* of *Mercury* into most high *Sol*, more noble than any natural *Gold*.

C H A P. XXV.

A Recapitulation of the Experiments of the Author.

FOr as much as I intended in this *Volume* to declare all dubious *Things*, I will conclude my *Book* with all the true *Experiments*, which have been proved and tryed by me. By these true *Operations*, the new *Searcher* may perceive the *Verity*, or *Falsity* of divers *Sophistical Receipts*, and so not spend his time unprofitably; and likewise discern what is good, in the *Receipts* of false *Operators*. And first of *Spirits* only, and afterwards consequently of others, as well of *Bodies*, as of *Spirits*, with their *Methods* We intend to speak. But this *Chapter* is divided into two *Parts*: First We declare the *Experiences* of the *Ancients* proved by Us: Secondly, the *Rectifications* of them all. Yet, as We have begun, We must first insist upon those *Works* which are of *Whiteness*.

A good *Dealbation* R^x of *Realgar* $\frac{3}{4}$ 1, of *Argentvive* sublimed, $\frac{3}{4}$ 3, β . of *Tartar* calcined, $\frac{3}{4}$ 1. grind and incorporate, and put them in a *Phial* with a *Neck* of a foot in length, and its orifice so wide, as two *Fingers* may enter: let it be luted, and set over a *Fire*, covered with a *Cloth*. First make a gentle *Fire* for a quarter of an hour, afterward augment the *Fire* underneath, and round about, until the *Furnace* be very hot with *Ignition*. When all is cold, break the *Vessel*, and take out what you find *Metalline*; and make of this a great *Quantity*. For I will now shew you the way, how this *Medicine* may be profitably rectified.

An *Artificial Dealbation*, Upon *Tutia*, sublime one part of sublimate *Mercury*, and two parts of *Arsnick* sublimed, until it shall have *Ingress*. This clearly, and very speciously whitens *Venus*.

Another *Dealbation*, Imbibe three parts of *Mercury* sublimed, and two parts of *Arsnick* sublimed, with *Lithargiry* dissolved, until they become eight parts. To these eight adjoyn other eight parts of *Arsnick* sublimed; grind them together, and flux them with *Oyl* of *Tartar*, and you will whiten prepared *Venus*, at pleasure.

Also another, Grind *Metalline Arsnick*, with as much of the *Calx* of *Luna*, and imbibe the *Mixture* with the *Water* of *Sal-armoniac*, and dry and grind; afterward dissolve

dissolve *Salt* of *Tartar* in the *Water* of *Salt-peter*, with which *Oyl* imbibe the *Medicine*, dry it. Repeat this thrice, incerating and drying, and you will rejoyce for this, which We have now related.

Another of Ours, Imbibe *Jupiter* calcined, washed and dryed, so often with *Metalline Arsnick*, with half so much of sublimed *Mercury*, as until it flows, and enters *Venus*: for it whitens the same (if first prepared) splendidly.

Also, upon *Tutia* calcined, dissolved and coagulated, sublime white *Arsnick* (so that of the *Arsnick* be three parts, but of the *Tutia* one part) reiterating the *Sublimation* upon it four times; for it hath ingress: with them adjoyn half as much as the whole is, of *Sublimate Mercury*; grinding and incerating four times with the *Water* of *Salammoniac*, *Peter*, and *Tartar*, of each alike. With this, when coagulated, cement prepared *Plates* of *Venus*, and melt, and you will have a very beautiful *Thing*.

Also Another, Grind *Venus* calcined and incerated; to this add *Arsnick* sublimed, and half a part of *Mercury* sublimed; with which being well ground and mixed, adjoyn a little of the *Water* of *Ammoniac*, incerating upon a *Marble*; afterward dry and sublime. Revert the *Sublimate* upon the *Feces*, again imbibing, and so do thrice: the fourth time imbibe with the *Water* of *Peter*, and sublime what

what can be sublimed. Reiterate this *Labour*, until it remain fluid in the *Bottom*. This, in *Copper* prepared, will be resplendent with *Brightness*.

Also, Upon the prepared *Calx* of *Venus*, so often sublime *Sublimate Arsnick*, as until some part of the *Arsnick* remain with it in the *Asperity* of *Fire*. That, imbibed with the *Water* of *Peter*, and lastly incerated with the *Water* of *Luna*; and *Mercury* precipitate, and in the end with *Oyl* of *Tartar* rectified, until it flows, wonderfully whitens *Venus* and enters the second *Order*, if you have wisely walked in the *Valleys* of this *Art*. For I have elsewhere said, that if you obtain any part of *Mercury* precipitated, in the *Mixture*, you will walk more splendidly; especially, if the *White Ferment*, dissolved with the *Mercury* dissolved, after a certain *Fixation* of it, be adjoyned by the *Medium* of *Inceration*, you will find, that you have walked nigh the way it self.

But, because We have proved, that *Jupiter*, howsoever prepared, in the whole first *Order*, is totally unprofitable, what *Magistry* soever is followed in its *Preparation*; also *Saturn* and *Mars*; therefore, in Our *Sum of Perfection*, VVe assigned to it a *Medicine* of the Third *Order*; because there, it is most excellently adorned, as is often proved in Our said *Sum of Perfection*, and We have now proved and experienced *de facto*, infinite wayes

wayes, Yet We have Written more apt Things, touching the Dealbation of Venms.

CHAP. XXVI.

Mercurial Sports.

NOW I begin to speak of *Mercurial Playes* or (*sports*) make a *Cement* of *Lithargiry* of *Silver*, and *Salt Alkaly* of *Zoza* (or *Soda*) put the *Cement* first into a *Crucible* the *Thicknes* of one *Finger*, upon that put a *Globe* of the *Amalgamation* of *Mercury*, and *Luna*, and put on the remainder of the *Cement*, that the *Globe* may be in the midst of the *Cement*. Dry, Lute, and set the *Crucible* in a gentle *Fire* for half a *Day*, leisurely augmenting the *Fire*; and so continue its leisurely *Increase*, from the *Evening*, unto the *Dawning* of the *Day*, with moderate *Ignition* at last. Then take it out, prove it by *Cineritium*, and it will be *Luna* in weight, and *Surdity*, and much better in *Fixation*.

Also, *Amalgamate Luna* with *Mercury*, to which adjoyn as much of *Saturn*, as there is of the *Luna*. Put it into such a *Crucible*, as that three fourths of it may be empty, pour on it *Oyl* of *Sulphur*, and coct it unto *Consumption* of the *Oyl*: afterwards keep it for two *Hours* in a moderate *Fire*, and there

there will be generated a *Stone Black*, with a little *Redness*. This *Stone* prove by *Cineritium*, and you will find your *Luna* augmented in *Weight*, *Surdity*, and *Fixation*.

Also another, worthy to be thought on; Grind *Luna* amalgamated with *Mercury*, with twice so much *Metalline Arsnick*; to which adjoyn a ten-fold *Proportion* of *Amalgamated Venus*, viz. of *Luna* (I suppose *Venus*) and *Arsnick*. Grind the whole, and fix, and reduce into *Body*, and it shall be well with you.

CHAP. XXVII.

Of the Citrination, or Colouring of Luna.

HAVING guided you to the *Knowledge* of those *Dealbations* with the *Magistery*, We now come to speak of the *Citrination* of *Luna* more specially, than We did in Our *Sum of Perfection*. Dissolve Our *Philosophick Zyniar*, deduced from *Venus* prepared, in the *Water* of the *Dissolution* of *Luna*; to which adjoyn half so much, as it self is, of *Mercury* rubified by *Sublimation*, and in some sort fixed, and dissolved; to these, add as much of *Luna* dissolved, as the *Zyniar* it self is : from which, fermented for one day,
extract

extract the *Water* by *Distillation*, and revert it; do this ten times. In the end coagulate, and reduce into *Body*, and you will rejoyce for this *Invention*.

Otherwise, Dissolve *Zyniar* and our *Crocus* prepared with the *Sublimation* of *Mercury*, until it wax *Red*; adjoyn as much *Salammoniac*, and sublime it thrice from that *Crocus*, which dissolve. The *Crocus* and *Zyniar* must be equal, to which adjoyn as much of *Luna* dissolved, as there is of both. Do as you did in the precedent, incrating and reducing: for it is easie.

Also, We will shew you another way more easie; R^x of *Crocus* and *Zyniar* dissolved, of each a like *Quantity*, adjoyn to them as much *Gold* dissolved. Incerate as before, in the *End* coagulate, and give to the *Coagulate* a fourth part of its own weight of the *Oyl* of *Salt-peter*; and project upon so much *Luna*, and it will be a *Tincture* with a *Citrine Aspect*.

Otherwise and best, Make a *Water* of Our *Zyniar*, and of Our said *Crocus*, and imbibe the *Calxes* of *Sol* and *Luna* (equal parts) therewith, until they have drunk in their own weight of it. In the end, incerate with the *Oyl* of *Ammoniac*, and *Peter*, and reduce into a noble *Body*.

Also,

Also, Sublime *Ammoniac* from Our *Greenness*, to which then adjoyn *Grocs* and *Zysiar*; from which well commixed sublime the *Ammoniac* extracted from the aforesaid, twice or thrice: and in the *End* dissolve the whole, to which add a third part of *Gold* dissolved. Incerate as before, and congeal; then project upon *Sol* and *Luna*, so that of *Luna* there be two parts, and of *Sol* one; and it will be good.

F I N I S.

ERRATA'S.

PAge 10. line 5, read *Spoliation*, p. 13. l. 27. r. *Porphiry*; p. 16. l. 7. r. *impalpa-ble*, p. 54. l. 5. r. *Refutation*; p. 59. l. 17. r. *Stable*; p. 60. l. 1. add *and*; l. 10. r. *compounding*; p. 64. l. 1. r. *cocting*; p. 95. l. 5. r. *take*; p. 120. r. *Chap. 14.* p. 121. l. 17. r. *Ingenious*; p. 133. l. 27. r. *by*; p. 140. l. 4. add *in*; p. 147. l. 2. *dele the*; p. 169. l. 30. r. *participates*; p. 177. l. 19. add *it*; p. 241. r. *Chap. 2.* p. *ibid.* l. 23. r. *Apertion*; p. 246. l. 3. r. *unto*; l. 6. *dele to*; p. 256. l. 10. r. *there*; p. 285. l. 13. r. *it*.



1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses.

